

LECTURES

UPON

THE MOST REMARKABLE

CHARACTERS *and* TRANSACTIONS

J. Blain

RECORDED IN THE

BOOK OF GENESIS.

By the Rev. J. MURRAY, of *Newcastle,*



J. Blain

Search the Scriptures. John v. 39.

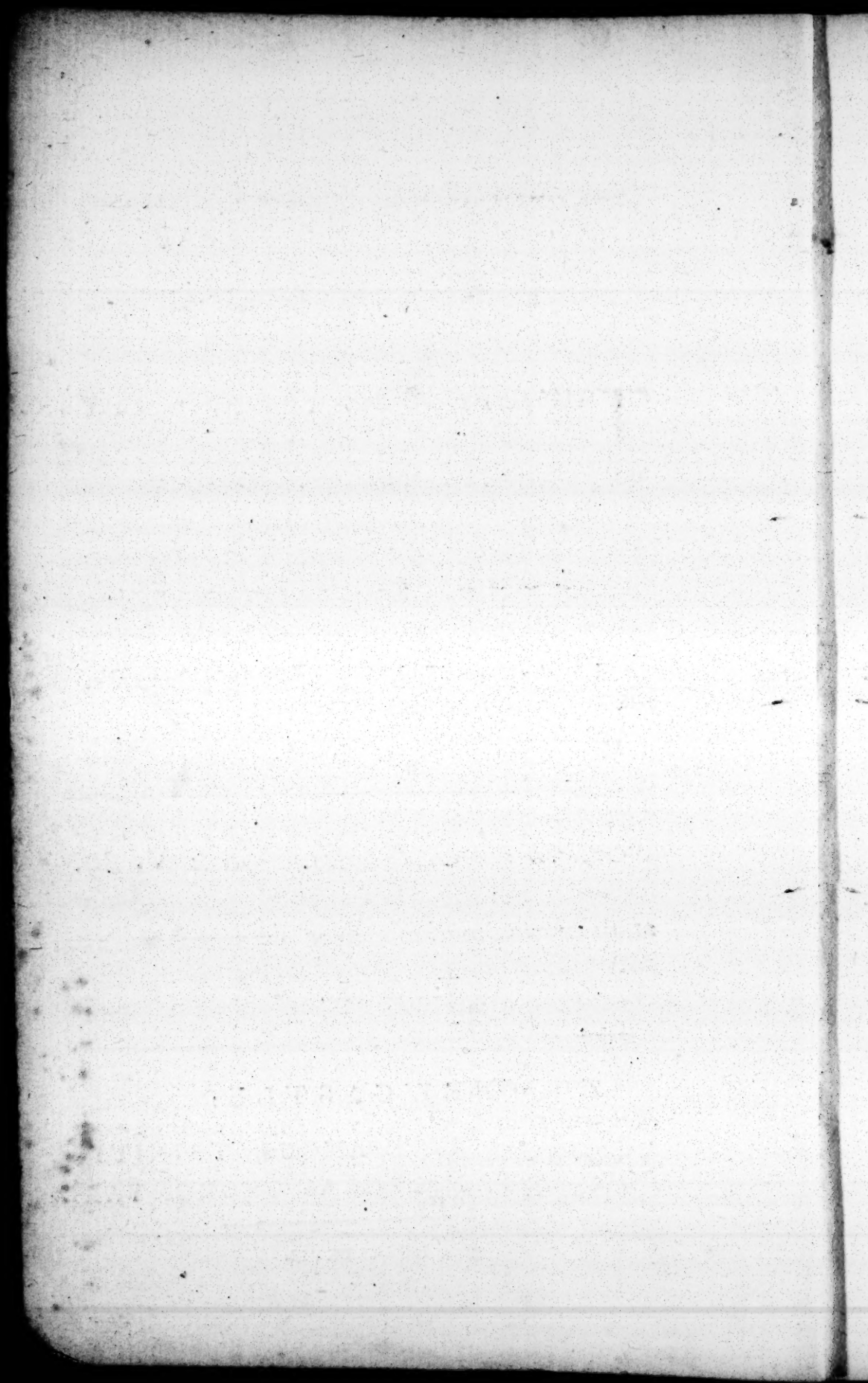
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P R E F A C E.

THE *favourable* reception that these discourses met with, from a *numerous* audience, when they were delivered, and the *earnest solicitation* of many who heard them, determined the author to offer them to the public. The encouragement that this work has met with, since the beginning of the publication, has also exceeded his *most sanguine hopes*.

He *heartily wishes*, that *these Lectures* may encourage the readers to fall in love with *the Scriptures*, and the *imitation* of all the *good characters*, that are there described; and that the account that is given of all *vicious persons*, may be a means of preventing them from *tarnishing their reputation*, with such crimes as they committed.

There are many *notes* and *criticisms* upon *Hebrew texts* and *phrases*, that would have appeared *more agreeable* to *learned readers*, had they been printed in their original characters, but as these could not be obtained,
without

without great expence, the author was under a necessity to print them in *Italics*,

As in the hurry of a weekly publication it is almost impossible to avoid some errors of the press, which are the first objects that *minor critics* perceive, the author is sensible that there are several in this volume ; but he proposes to correct them all, and place the corrections in the end of the second volume.—The charitable reader will overlook small escapes, and remember, that perfection is only *a divine attribute*,

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L E C T U R E S

UPON THE MOST REMARKABLE
CHARACTERS, *and* TRANSACTIONS,
Recorded in the BOOK of GENESIS.

L E C T U R E I.

*The Characters of ADAM and EVE.—The
civil and religious government of Paradise.*

GENESIS ii. 15, 16.

*And the Lord God took the man and put him in the
garden of Eden, to dress and to keep it.*

*And the Lord God commanded the man, saying, of
every tree of the garden thou mayst freely eat, &c.*

THE Characters of all persons are best known
by their actions and behaviour. The first
man was certainly a very extraordinary character;
he was endowed with an high degree of both na-
tural and divine knowledge, and understood by a
sort of intuition a great deal more than the wisest
of men since have been able to investigate by the
longest process of reasoning and experience. To
know the nature and characters of all the creatures

at first sight, by mere inspection, argued a very extraordinary capacity and endowment. This knowledge could not proceed from enquiry, and rational investigation, because he had never seen the objects before, and had then no time to consider them : the conclusions were drawn immediately from the premises, without the assistance of any middle term. Adam's capacity appears to have been such that he was able to proceed from principles, to conclusions, without any course of reasoning or discursive process.

This makes me conclude that the language in Paradise must have been more perfect than any that has been practised since the fall ; for there is no human tongue that we know of, that conveys knowledge otherwise than by the methods of discourse, or reasoning, In every language since the fall, all names are determined by qualities; and persons are described by actions ; but in a state of innocence every name at once suggested the qualities, and actions which *naturally*, or in *character*, belonged to it. I will not determine whether the first language was *Hebrew*, *Arabic*, *Syriac*, *Chaldaic*, or whether Moses, by inspiration, has translated the first language into Hebrew, and given us the character of it as near as his own language would permit. Of all the language that was used in Paradise there are only two words upon record that can be called the language of Adam, namely *isha* and *chava*. These are two words truly characteristic of what they were used to point out. The first signifies a *she-man* ; the latter, *the mother of all*

all men living. But a better opportunity will offer for discussing this subject when we come to consider the *nature, progress, and confusion of languages*. Adam could not have given all the creatures their names suited to their natures in any language whatever without having some idea of their *natures, future actions, and characters*.—The names that were given them implied all that we understand by the various parts of speech, in other languages. Such a tongue might suit *such a state* as Paradise, but would be now very difficult to learn, where so much was to be understood.—If the knowledge of man *now* were as immediate and perfect as that of Adam was, his language would be more perfect, and he would be qualified to express his ideas by fewer words. Milton, when speaking of Adam's naming the creatures, expresses himself with wonderful propriety *; and considers his knowledge as an immediate endowment bestowed by the Deity. There is no reason to doubt that the first language was an immediate gift of Heaven, though we cannot certainly affirm that any of the present languages upon earth are of that sort.

There is one thing affirmed concerning our first parents, that they were created after the image of

B 2

God

* As thus he spoke, each bird and beast behold
Approaching two and two; these cowering low
With blandishment: each bird sloop't on his wing,
I nam'd them as they past and understood
Their natures; with such knowledge God endow'd
My sudden apprehension.

MILTON.

God. This has been a subject of much controversy among divines, and commentators. Some have considered those qualities in which man resembles the attributes of God, to be the image in which Adam was first created; but this is only a resemblance, and not an image. The scriptures certainly have something very particular, and determinate in view, in the use of this phrase, *the image of God*. The word of God never affirms that any of the angels were formed after the divine image, though they excel men in all spiritual qualities that belong to a pure, moral, or holy character. Knowledge, righteousness, and true holiness have been generally considered as a description of the image in which man was created; but though all these may be implied, there is certainly something more understood.—

By comparing one part of scripture with another, there is one particular image of God, mentioned with great distinction, and that is *Jesus Christ*. The Apostle (Coll. i. 15.) calls him *the image of the invisible God, and first born of every creature*. In the Hebrew text, man is said to be formed after the shadow (*zalam*), or umbration of God, which would seem to import, that there was some visible symbol, or bodily glory through which God appeared, and conversed with man at first in his innocent state. This is literally called *a shadow*, because the great substance belonged unto *another system* of the divine administration. The body as well as the soul of man was formed after the image of *Jehovah*; and the word *image* relates as much to the outward structure and fabrick of Adam's body as to the

the endowments of his mind. There is something in the form of the human body that excells all other animals in grandure. The very heathens perceived this, and affirmed that there was a sort of divinity in the human structure *. And it is highly probable that the first *happy pair* of human creatures, had a *visible majesty* in their appearance, that in a great measure decayed and faded away, after they sinned against their maker. The remorse and anxiety of their minds which proceeded from guilty fears, and apprehensions, would *naturally* impair their constitution, and make their beauty fade; which though some remains of the ancient image still continued, yet would be far inferior to the *first splendour* of their creation; and would only appear like the *ruins* of a *stately fabric*.

It is highly probable that man was made after the pattern of something in the heavens, which, by way of eminence, is called *the image of God*; this we have great reason to conclude was the appearance of a *man* displaying every divine perfection, and was as true an image of the Deity as any creature was capable of perceiving. What seems to confirm this opinion is, that after God was pleased to make gracious discoveries of himself to men, he always took pleasure to appear in the form of human nature. This seems to imply as
much

* Finxit in effigiem moderantum cuncta Deorum,
Pronaque cum spectent animalia cetera terram
Os homini sublime dedit; cælumque tueri
Jussit & erectos ad sidera tollere vultus.

much, as that there never was any state of human existence in which the Deity conversed with mankind, but there was also an image of the divine character displayed in the Messiah, as the *Man of God's right hand*.

When God appeared to *Abraham, Isaac, and Jacob*, he was represented to their senses in the shape of a man ; but with such distinguished marks of divinity as determined the patriarchs to ascribe to him the *highest title* that is assumed by *Deity*, viz, *Jehovah*. No created angels produced such effects upon the minds of men by their presence, as the *angel Jehovah* did. The perfections of Deity were so conspicuous in the visible symbol, which appeared to their sight, that the Old Testament worthies were never at a loss to understand that the Deity was present when the symbol appeared.

We may certainly conclude, that if our first parents were formed at their creation after the *similitude and likeness* of *Jehovah's visible glory*, that both their bodies and minds would be perfect in the highest degree, in the rank of created beings, in the system where they were placed, As Adam was made lord of this lower system he was *naturally* qualified for the office that was appointed him. No angel had such natural endowments to govern a system of matter as Adam had. His organs of sense, being free from corruption and the imperfection of infirmity, were true glasses to lead the mind to the understanding of all the qualities of bodies, whether *primary* or *secondary*. Thus he instantaneously understood the characters
of

of all the creatures, and marked them with names agreeable to their natures. It does not appear evident, that any finite invisible powers, are naturally qualified, to act in a sphere of matter, or a system of bodies. Their interference in things of that nature is extraordinary, for which they receive extraordinary powers, which do not belong to their natural sphere of action. But our first parents were naturally qualified for that government they were entrusted with, and the sphere they acted in was natural to them. The works of creation were suited to give them pleasure, not *merely* as the production of divine power, and goodness, but as having something in their nature adapted to the *perfect perceptions* of rational beings, whose *senses* and *intellectual feelings* were capable of enjoying the natural sweetness of all creation.

What pleasures men now acquire and enjoy by *abstraction*, or the *exercise of their reflecting powers*, from comparing of objects, perfect man enjoyed by the *immediate* impressions of nature upon all his senses. The mind then was qualified to receive the notices of every sense at first hand, and the senses were pure channels of communication, and did not impose upon the understanding. In the present *adulterated* state of human nature, the senses are frequently debauched, by unnatural gratifications, and the minds of men corrupted by viewing objects through false mediums; but when both were pure and untainted, they were mutual ministers of natural and rational pleasure. The characters of

Adam

Adam and Eve were natural ones, in this state of innocence ; but none of their children since can lay claim to such a character.

The moral character of our first parents while in Paradise was altogether perfect. Their principles of action corresponded with the law of their nature and the revealed will of God which was given them, and if they had not been seduced by a subtle enemy, might have continued for ever, in the favour of their creator. It would appear that revelation is necessary for constituting a moral character in the sight of God ; for though Adam was naturally perfect and knew the principles of nature, and might have pursued them, yet the positive will of God is the best rule of morals. There is some degree of self-denial necessary to every pure moral character, to shew the dependance of the creature upon the creator ; when our first parents remembered their dependance upon God, their chief study would naturally be to *serve* and *obey* him, and the leading part of their moral character consisted in keeping a just sense of their dependance upon God, upon their minds, and their denying themselves to things which he had forbidden. Morality always relates to some law, for *where there is no law there is no transgression* : the morality of the first man, and his partner, consisted in performing a ready obedience in *thought* and *action* to God's revealed will. While they continued in this obedience their moral character was perfect.

It is a generally received opinion, that the first
man

man stood in the capacity of a *publick covenant head* to his posterity ; that his obedience or disobedience to the positive commandment of his maker, in consequence of this covenant relation, entailed *life* or *death* upon his children ; that a deficiency in any part of moral character with relation to the *precept* concerning the *tree of knowledge*, not only rendered him *guilty* before God, but fixed a punishment upon *his seed also*. Upon this principle the idea of original guilt has been introduced into some systems of divinity. How far this is consistent with the tenour of revelation may be afterwards considered, but in the account which Moses has given of the character of our first parents, there is no foundation for supposing any covenant at all. Neither the word *covenant*, nor the sense thereof, is to be found in the *whole of this account*. What the scripture says upon this point in general, shall be considered when we come to examine the word *covenant* in the sense in which it is used in the Old and New Testament.

Our first parents were undoubtedly under a law, and obliged to do whatever their maker should require of them, or abstain from whatever he should forbid ; but whether this law was a proper *conditional covenant of works*, by which they should have merited life, is a subject we cannot certainly ascertain from the *Mosaic History*. I am sufficiently aware that the *prejudices* of some, and the *piety* of others have disposed them to speak in very strong terms upon this subject ; but as I would desire to speak nothing except truth, and what appears fully evident from scripture, I shall endeavour to handle

this point with all the candour and caution the importance of the subject requires. I shall only observe on this occasion that it does not appear from Moses' account of the state of innocence, that there was any promise made to Adam of eternal life, for keeping the law concerning the forbidden fruit.

There is good reason to conclude, that if our first parents had continued obedient to the revealed will of their maker, that they would have also continued in his favour, and enjoyed *perpetual* felicity. What is now understood by death, would have had no existence, unless sin had entered into the world. Whether mankind would have lived organized, without any change, is what we cannot determine from any plain scripture testimony; but it appears abundantly evident that whatever alterations might have been made by the Almighty, in the condition of innocent man, they would have been for the better, and not for the worse.

There appears to have been one thing in the character of our first parents for which some have blamed their maker; and that is *mutability*. They were liable to change, and being left to the freedom of their own will, they at last abused their liberty, offended God, and ruined themselves. It is certainly a manifest truth, that freedom is one of the greatest privileges that rational creatures can enjoy, without which they would be capable of doing neither good nor evil. It is this liberty, that constitutes rational beings accountable creatures, and upon which *merit* and *demerit*, *praise*, and *blame*, are established. The Almighty in making man free, and leaving him to the free exercise of his

his liberty could not be blamed for his abuse of one of the highest blessings that a creature can enjoy, especially considering that he endowed him with a *regulating principle of conscience*, to direct him in the practice of his freedom. Adam was formed with no *bias* in his nature to any thing vicious; he had no propensity to any evil thing, though his mind was *free* to either *good* or *evil*. The evil that he did was *truly his own*, and cannot be in the least imputed to either his *weakness*, or the *want* of any thing that was necessary to have preserved him in his primitive integrity. To be free from all possibility of erring, is a property peculiar to the Deity only: even angels are liable to error, for any thing that we know to the contrary. Our first parents were certainly as perfect, in their first creation, as was necessary for beings in such a constitution to be; the powers of both their bodies and minds were free of all corruption, and there was no imbecility in their faculties to hinder them from doing the will of their maker. They might have resisted temptation with the powers they were possessed of; and that they did not make a proper use of their ability, was no fault in their maker, but their own. Had they only acted, as they were acted upon by a foreign impulse, they could neither have merited approbation, nor committed sin. They could not have been agents in a moral sense, unless they had been free to act or not to act as they thought proper. No motives whatsoever could have determined their minds without a judgment of conscience, and as the active power of their souls had a determinating influence over all motives, it was the voluntary

abuse of this power that constituted their sin. While the soul was free of error, she had a command over motives, and by judging of their nature, and tendency, could admit or resist their force. If motives had been infallible in their force, then the *crime* or the *duty* must have been attributed to the motive and not to the agent, or rather the motive must have been the agent. A being that has no power to resist the force of motives, can never be accounted guilty of a crime by giving way to their force, for in this case it cannot help it.

It was an eminent perfection in the character of the first man, that he had ability to determine in himself concerning the fitness, and congruity of motives, and to act or not to act as he thought meet.

In this state of primæval innocence, the first pair had undoubtedly religious ordinances, which they observed; and symbols of divine institution, which pointed out both their privileges and their duty. The divine character hath in all ages and dispensations of God, been pointed out to man by certain symbols, suited to the organized condition of soul and body; and what was impossible for the mind to perceive simply through the organs of sense, has been clothed in a form which is suited to the imperfection of our condition. Though our first parents were morally perfect, and without sin while in Paradise, yet it was impossible that they could perceive the divine glory, except through mediums suited to their nature. Flesh and blood could not perceive spiritual glory unless in a mediate sense; and as man was to serve God both with
his

his soul and body, it was necessary he should have means that were suited to both.

The manifestations of God to our parents in Paradise were of such a nature, as affected their senses, as well as their minds: they knew his special approaches, by things that they heard. *Jehovah Elohim* is said to have conversed with Adam, and in the 17 verse of the 2d chapter, we have so much of that conversation recorded. We cannot conceive how Adam should have heard the voice of *Jehovah* unless he had expressed himself to his senses by some kind of articulations; we have reason to believe that God spake the very words which Moses has recorded whether in *Hebrew*, or in what other language I will not pretend to affirm. But whatever language it was, it was of the same nature with articulate speech, and was an address to Adam's senses as well as to his mind. If there was also some visible symbol, as there is good reason to suppose it is most reasonable to conclude that it was that image of God after which Adam was formed, namely the *appearance of a man* who afterwards became the sole communicator of the merciful knowledge of God, to miserable sinners. The religious worship of our first parents appears manifestly to have been directed to *Jehovah*, through the medium of that *visible organ*, which he made use of when he spoke to them. The visible appearance suggested the presence of an invisible *agent*, and *power*, which was never separated from that phenomenon. Thus when they saw this image of God, they always understood divine attributes attending it, and payed divine worship and adoration to it, as the maker of all things.

What

What seems to confirm this sentiment is, what Moses records in the 8 verse of the third chapter. *And they heard the voice of the Lord God walking in the garden in the wind of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the Garden* *. It appears plain that this manifestation of God was of such a nature, as our first parents imagined the trees of the garden would conceal them from it; hence it is manifest that it was some visible appearance which they had been accustomed to see, and to which they gave the name of *Jehovah Elohim*.

That person, who, when man became guilty, acted as a *mediator*, appears even in an innocent state, to have been the *medium* of all divine communications to mankind; and it would appear from the discoveries of God to our parents in Paradise, that though there had been no sin, there would have been a necessity of visible symbols to have conveyed the images of heavenly things to men.

There were two great ordinances appointed by God to our parents in Paradise, namely, the *tree of life*, and the *tree of knowledge of good and evil*: they were placed in the midst of the garden; and a strict prohibition laid on man not to touch the tree of knowledge; for in case of eating of the fruit thereof, death was to be the punishment. The
intention

* The Hebrew word *Pene*, literally signifies the face or countenance, hence we have such phrases in scripture as the face of thine anointed--The *light of thy countenance* or *face*; all which are generally applied to those manifestations of *Jehovah*, which he made by visible appearances, and chiefly relate to the *Messiah*.

intention of this prohibition was to teach man his dependance upon God, and to shew, however highly he was favoured with enjoyments, he was still a dependant creature, and held all his privileges by free donation. The title which Adam had to the free use of the tree of life, depended upon his obedience to the divine commandment concerning the tree of knowledge; for he was particularly informed, that if he tasted the tree of knowledge he should die. The one was a symbol of his dependance upon his maker, and the other an emblem of that life which lies in the divine favour. They were both ordinances of God, to teach man the connection between his duty and his privilege; that the enjoyment of life depended upon his attending upon his duty.

It is highly probable that the fruit of the tree of life would have proved a sufficient mean of prolonging Adam's life, by invigorating his constitution, and that had he and his posterity continued in their obedience, the fruit of that tree, or others of the same nature would have been continued as an ordinance of life for ever, and preserved their bodies from mortality. Of what quality the fruit of the forbidden tree was is not certain; it has been affirmed that there was such a quality in it as really strengthened the understanding, but this is only problematical. It is more certain that it received this name from the effects that man's disobedience produced in his mind when he tasted the fruit thereof. He knew that he was naked, and had lost the favour of his maker, which was a sad experimental knowledge. Had the first man remembered these two ordinances
of

of God, according to *their nature* and *positive intention*, they would have preserved him from the misery which his forgetfulness brought upon him. All the evil that hath as yet happened to men in this world hath proceeded from breaking the connection between *duty* and *privilege*, and forgetting or neglecting divine institutions. From the first revelation of God to man it is evident, that the rule and measure of religious knowledge was *the revealed will of God*, and that to seek after more wisdom than God was pleased to reveal concerning himself, was rebellion against him. The tree of knowledge was an ordinance which pointed out to man that he should proceed no farther in his searches after the knowledge of his creator, than he had directed him in his revealed will. The knowledge of *good* without *any evil*, might have been attained from all other created objects, but the knowledge of evil could not in a state of innocence have been obtained, without *committing it*. The action was forbidden, and the tasting of the fruit was criminal on account of the *divine prohibition*.

Had the first man considered the tree in the midst of the garden as an ordinance of God, to teach him a constant dependance upon his creator, he would not have presumed to have touched it; but would have considered it as a standing memorial of the supremacy of the Deity, and that his happiness depended upon an obedient subordination to the divine will. The first intention of religious ordinances was to instruct man in his dependance upon Jehovah. All worship and adoration paid to God implies the dependancy of the creature upon the creator;
and

and all external symbols appointed by Heaven, speak the same language. The tree of knowledge in the midst of the garden, with all the other riches of nature around it, plainly pointed out to our first parents, that their great abundance of blessings were enjoyed dependantly, and derived from one source, and were to be continued by pursuing the idea of dependance upon God.

The method of worship practised in Paradise, is not particularly expressed by Moses ; though the *object* thereof, and the *medium*, are manifestly set forth. Adoration and praise seem to have been the most stated acts of their worship ; as for supplication for supply of their wants, there seems to have been no occasion, for they wanted nothing that their hearts could desire. In Paradise there is good reason to believe, that besides the supernatural knowledge with which the first pair were endowed, added to the perfection of their natural capacities, that they received instructions from the good angels, which occasionally were sent with special orders to converse with them. We are informed in the book of Job, that the angels there, called morning stars, *sang together, and all the sons of God shouted for joy when the foundations of the earth were laid* *. And it is reasonable to suppose that they would be ready to execute any commission that might tend to the honour of God, and the good of any part of his creation. Milton puts a few beautiful lines into the mouth of Adam, which

VOL. I.

D

shews

* Job, xxxviii. 7.

shews that he believed that the angels were sent upon special errands to this world †.

The religious government of Paradise was purely divine, without any mixture of human inventions. The Almighty gave man a law, and he appointed him suitable ordinances, answerable to his situation ; but all these were the immediate and special institutions of heaven, unadulterated by human device. Religion, and duty can never be rightly performed except in the way appointed by God ; every addition made to revelation is a real corruption, and to subtract from it the greatest rebellion against the Deity. The finding out of inventions ruined the happiest pair that ever were in this world. While man submitted to the will of his maker he was happy, but when he went beyond the divine rule, he soon became miserable.

The

† Nor think though men were none,
That heav'n would want spectators, God want praise:
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep:
All these with ceaseless praise his works behold
Both day and night: how often from the steep
Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole responsive each to other's note,
Singing their great creator; oft in bands
While they keep watch, or nightly rounding walk,
With heav'nly touch of instrumental sounds,
In full harmonic numders join'd, their songs
Divide the night, and lift our souls to heav'n.

MILTON. B. II.

The civil government of Paradise was a pure Theocracy ;—nor was there any occasion for any subordinate magistrates. If Adam had not sinned, and his posterity had continued in a state of innocence, there would have been no occasion for any rulers except one. The will of *Jehovah* would have been a rule to all men, and there would have been no ordinances of men in the world. As there would have been no unruly passions and appetites prevailing, but all thoughts and actions in unison with the will of God ; what served for rules of government to the first man, would have served all the world for ever. If all men were in a state of perfect friendship with God, his authority would be a law to them all ; and there would be no occasion for one man to watch over another. Society would need no defence against oppression, for there would be no such thing existing. Order and equality are perfectly compatible in a state of pure innocence. Suppose Adam had continued innocent till he had seen ten million of his posterity, he could have claimed no dominion over them without a new revelation. Even his dominion over his wife was an effect of her sin, for at first they were equal, and no supremacy intimated. In every perfect state God is all and all with respect to dominion. Dominion in the hand of creatures is a strong argument that there is sin in the world. In a state of pure nature there could be no supremacy, for there is no need for it. When we speak now of a *natural state* of man, we speak at random ; for there has not been any such state since Adam fell. It is because that all men are ready to

behave unnaturally, that they appoint governments to secure property against invasion. There is not a single form of government in the world at this day, that has the smallest resemblance of the government of Paradise. The best of them are but second hand ones, and imperfect succedaneums of a better rule. We have no reason to expect a government like that of Paradise, till all authority is but down, and God is again all in all.—Then a *perfect theocracy* and *true monarchy* will take place in that everlasting Paradise where no sin can enter.

It has often been affirmed that there are degrees of power among the angels. It must be among the fallen ones, if there are any such supremacy; for among the holy angels it does not appear that there are any pretensions to superiority. In the New Testament we read of principalities and powers, but these, when the scope of the passages are considered, are only the *powers of this world* and not heavenly principalities *.

It

* The Apostle to the Romans says, that he is persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor any other creature shall be able to separate him from the love of God. The same Apostle in Ephesians i. 20. affirms that Christ is set at the right hand of God far above all principality, and power, might, and dominion.—And in Chap. iii. 10. that God gave him grace to preach the gospel, to the intent, that unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God. Chap. vi. 12. principalities and powers

It is a mere arbitrary conjecture that there are supremacy among the heavenly powers, without any real foundation in scripture. There are no secondary masters in heaven, and there were as few intended in Paradise. The Almighty was the sole and immediate lord of man, and would have continued to have ruled his posterity in the same manner as

powers are ranked among the enemies of the Christians.--- We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. In Colossians i. 16. the same Apostle mentions principalities and powers, as being all created by Christ: For by him were all things created, that are in heaven and on earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him. Chap. ii. 10. Christ is said to be the head of all principality and power,-- v. 15. to have spoiled principalities and powers, making a shew of them openly, triumphing over them by himself. In Titus iii. 1. principalities and powers are again mentioned. In all these passages, which are indeed all that are relating to the subject in the New Testament, except Jude, v. 6, 9. There is no proof of any supremacy among angels, except the supremacy of Jesus Christ, who is lord of angels, as well as of men. All that we know of the ministry of angels, has a special reference to the church of Christ, and some of them are called Archangels with regard to their ministrations in things of this system; but among themselves there is no reason to conclude there is any dominion. The *αγγελοι*, are by the Apostle Romans viii. 38. distinguished from the *αρχαι*. The one signifying angels, and the other tyrants or wicked rulers.

as he did Adam, had they remained innocent. The government of Paradise, with regard to innocent creatures, was *order without power*. Among sinful imperfect creatures order is supported by power, and could not be without it; but where there are no jarring interests or opposite passions, and appetites, order grows out of the constitution of things, and there needs no power to restrain the motions of any indi-

Beza says, *Sed quid si angelos, interpretemur simpliciter beatos illos spiritus; principatus autem & potestates, imperia & magistratus, humanam denique omnem potestatem Hoc mihi qualem simplicissimum & appositissimum, hoc loco & aliis videtur.* "What if by angels we should understand the good angels simply: But by principalities and powers, empires and magistrates, or finally the whole of human policy. This appears to me the most simple and apposite sense of this and some other places of scripture."

BEZA IN LOCO.

We read indeed of an archangel, but this is none other than Christ himself, once assuming the name of Michael, or *one in the likeness of God*, as the word signifies, and again coming with the sound of a trumpet, and with the voice of an archangel; discharging the office of chief messenger, or angel in raising the dead.---Archangel is a title peculiar to Jesus Christ, and to no created angel. There are only two places where the word archangel is used; *Theff. iv. 16.* and *Jude v. 9.* but none of them are applied to any created angel, or imply supremacy in any degree among the heavenly hosts. There is indeed a supremacy among the evil angels: for their is a king in the bottomless pit, and dominion and tyranny in the highest degree. This proceeds from pride and wickedness, as all creature dominion over man hath done since the beginning.

individual. The reason why subordinate powers and inferior authority are now exercised among men, is, that their minds are corrupted, and will not submit to a spiritual government. When universal order prevailed there was no occasion for the exercise of any power, except the knowledge of the will of God, which naturally determined man to do what was right and good; and if the passions and appetites had remained uncorrupted, order would have continued without any magisterial dominion of one man over another. Among corrupted creatures, order cannot be supported without power to restrain the vicious, and punish the delinquencies of offenders; but if corruption did not exist, such power would not be necessary. All the various forms of civil government in the world, are real demonstrations of the corruption of society, and that human nature is not so perfect as it was at first. It is at the same time a great favour of Heaven, that *power* and *order* are so connected, that they are established upon the principles of justice and equity; so that it is easy to perceive whether power is legitimate by its supporting order according to reason and truth. There are no niceties in this view of government; a peasant can understand its principles as well as the profoundest Philosopher, and it is every man's interest to understand it. It will always appear consistent with common sense, that the less dominion among beings in the same rule and rank there is, the nearer power comes to just order and equity. The reason why the Deity is absolute in power and dominion is, that he has neither *superior* nor *equal* nor are there any other beings in
the

the same scale. All absolute power among creatures is prophane in the highest degree ; for it is usurping a rule which none, except God, has a right to, or can manage. Although that the Deity assumes absolute power and authority over man, there is no reason why creatures should do so over one another ; for in this God cannot be imitated. Had man continued innocent, the ranks in society would have been equal, and all actions would have been orderly. The will of God would have been the common law to all, which every one would have observed. A lust for power over equals in nature could only proceed from error and iniquity. The nearer any person approaches to innocence, the less power he would wish to have over others. It is either *guilt* or *fear* that makes men fond of dominion. Humble persons are covetous of neither.

The law of Paradise was exceeding plain and extremely easy : It was rather given for a trial of virtue than to restrain unruly passions and appetites. There was no disorder when the law was given ; it was then only a test of dependance and obedience. All laws since have been formed to restrain growing iniquity, and have themselves been arguments of transgression, existing in the world. This was not the case at first : for the law was a pleasure to man and only implied the possibility of offence, whereas in the present state of things the offence is as palpable as the law is clear. The state of Paradise was truly a natural state of which God was the author : the civil and religious governments of that state were governments immediately derived from the Almighty, and were truly perfect, of which there

there never will be a true image, except in the kingdom of Jesus Christ, which is not of this world.

I shall conclude this discourse with a few observations upon some particular passages in the two first chapters of Genesis.

It will appear to any attentive reader, that in the two first chapters of this book of Moses there is a transposition of several passages, which breaks the connection of the history, and renders the subject more difficult to be understood. Before I proceed to make any observations upon the sentiments contained in this part of the Mosiac History I shall first place it in its natural order. Without paying any regard to the division by verses, I shall place the connection of the history and facts, in that order in which they would have stood provided they had not been transposed.

The history of the heavens and the earth ends at the 25th verse of chapter first.

GEN. CHAP. I.

1 In the beginning God created the heavens and the earth.

2 And the earth was without form and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters.

3 And God said, let there be light; and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the night day, and the darkness he called night: and the evening and the morning were the first day.

6 And God said let there be a firmament in the

midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament : and it was so.

8 And God called the firmament Heaven : and the evening and the morning were the second day.

9 And God said, let the waters under the heaven be gathered together unto one place, and let the dry-land appear : and it was so.

10 And God called the dry-land earth, and the gathering together of the waters called he Seas : and God saw that it *was* good.

11 And God said, let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth : and it was so.

12 And the earth brought forth grass, *and* the herb yielding seed after his kind, and the tree yielding fruit whose seed *was* in itself, after his kind : and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, let there be lights in the firmament of the heaven, to divide the day from the night : and let them be for signs and for seasons, and for days and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth : and it was so.

16 And God made two great lights ; the greater light

light to rule the day, and the lesser light to rule the night : *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth.

18 And to rule over the day and over the night, and divide the light from the darkness : and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind : and God saw that *it was* good.

22 And God blessed them, saying, be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 and the evening and the morning were the fifth day.

24 ¶ And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind : and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind ; and God saw that *it was* good.

- v. 4 These are the generations of the Heavens
 c. ii. and the earth, when they were created ; in
 the day that the Lord God made the earth
 5 and the heavens *. And every plant of
 the field, before it was in the earth, and every
 herb of the field before it grew ; for the
 Lord God had not caused it to rain upon the
 earth, and there was not a man to till the
 6 ground. But there went up a mist from the
 earth and watered the whole face of the
 ground.
- v. 26 And God said, let us make man in our image,
 c. i. after our likeness ; and let them have domi-
 nion over the fish of the sea, and over the
 fowl of the air, and over all cattle, and over
 all

* The Hebrew word *Bejom* which is rendered in our version, *in the day* is in the plural number, and relates to the whole five day, works which Moses had before described. In these five days the heavens and the earth were not only created, but made, and placed in their systematical situation. Moses seems to distinguish particularly between *creating* and *making*, *Bava* signifies to give existence to things non-existent ; *Asa* is used to point out things *made* or *wrought* of *pre-existing* matter ; *Yasbar* is a word used to shew the configuration of matter, formed into certain shapes, and appearances. This last word is used when Moses describes the making of man, Chap. ii. 9. The Lord God formed man of the dust of the ground, *va-Yasbar Yehovah Elohim Eth Ha-adam ophar*. It appears according to scripture that creation, and making are different acts of the Deity. When he creates he has nothing to work upon : When he makes a thing he works upon what he has created, by placing all things into their constitutional order.

all the earth, and over every creeping thing that creepeth upon the earth.

v. 7 And the Lord God formed Adam of the dust
c. ii. of the ground, and breathed into his nostrils the breath of life, and Adam became a living soul.

v. 19 And out of the ground the Lord God form-
c. ii. ed every beast of the field, and every fowl of the air, and brought them to Adam to see what he would call them; and whatsoever Adam called every living creature that was its name. And Adam gave names to all cattle, and to the fowl of the air, and every beast of the field; but for Adam there was not found an help meet for him.

v. 8 And the Lord God planted a garden east-
c. ii. ward in Eden; and there he put the man whom he had formed. And the Lord God said, it is not good for man to be alone; I will make him a help meet for him.

v. 21 And the Lord God caused a deep sleep to
c. ii. fall upon Adam *, and he slept; and he took one

* *Ve yiphal Jehovah Elobim Toredamah*, the Lord God caused a deep sleep to fall upon Adam signifies more than merely a sleep: *Toredamah* implies stupefaction or a real want of feeling: a cessation of animal motion or sensation. The seventy render it an *extacy*, *extasis*. It is probable that the Almighty so overwhelmed the senses of Adam by some striking manifestation of himself that he lost all sensation, and felt no pain of the operation that was performed upon him, on account of the pleasure that he had in his intercourse with his maker. It is manifest that Adam knew

one of his ribs and closed up the place instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. And they were both naked, the man and his wife, and were not ashamed.

v. 27 So God created man in his own image, in
c. i. the image of God created he him, male and female created he them.

The particular transactions thus connected and arranged, makes the history more plain, and does not confuse the reader by going backwards and forwards to gather the connection of purposes.

In the 4. ver. Chap. ii. Moses calls the history of the heavens and the earth *generations, Toledoth*, because the various and specific creatures were formed or generated from principles already created. When the heavens and the earth were created, they were without form, and were one confused chaos, and abyfs. The principles and generating powers were all created by that energy which called the universe into being, but the specific characters of the various bodies in the heavens and earth, and their systematical forms, were the effects of special commandments. The work of the six days were only works of creation, *so far* as they produced

knew what was done to him, and most probably perceived the whole operation, but it was so far from giving him any pain, that it rather appears to have given him pleasure.

produced new forms of matter, but the principles were already existent, and called forth out of the confused chaos, by the *fiat* of the Almighty. What the Deity could have done by one act of his power, he performed by gradual operations, to teach his rational creatures the true nature of order, and to give them a more distinct view of all the parts of the great whole; that by understanding the system in its parts, they might ascend gradually to the great author.

It is affirmed, ver. 5. chap. ii. that every plant in the field and every herb were created before they were in the earth. This plainly intimates that the original principles and seeds were created at first, but that the author of nature made them generate gradually, till they produced their species, in that part of matter which is called earth. Thus their actual forms and characters became visible, and their practical use was established by certain laws of nature.

From the beginning of the first chapter of this history, to the fourth verse of the second, the word *Elohim* is constantly used by itself, without being joined with the name *Jehovah*. The critics have affirmed that the reason why the name *Jehovah* is not used by Moses till the fourth verse of this chapter is, that the Almighty did not choose to make his self-existence known till he had perfected his works;—but when he had finished all his works he then revealed his name *Jehovah*, to teach man that the Deity was *self-existent*, and that all other things were effects of his *wisdom* and *power*. This is more plausible than certain. I should rather
incline

incline to think that the word *Jehovah* was inserted at first in the text, in the beginning of the first chapter, and has been left out by transcribers, through mistake or negligence.

It is manifest that all the works of God were not finished, when the heavens and the earth were formed: for both the man and the woman were formed after, so it is no good argument for using the word *Jehovah* in the fourth verse on that account. I should rather think that this name of the Deity was used *first*, as having a *special relation* to man, and was intended to teach Adam, that all his happiness and enjoyment depended upon his maker, as the true source of every good thing; and also to inform him that the image after which he was formed, was the *likeness* of one who is self-existent.

In this history of Moses there is a description of the earthly Paradise, or the Garden of Eden. Its situation is pointed out by certain marks, which it is reasonable to suppose were known in the days of Moses. These marks are the *names* and *courses* of rivers; the name of the place itself, and the produce of the adjacent country. The country and Garden of Eden, are considered as distinct. A river is said to go out of Eden to water the Garden; and from thence it was parted, and became four heads. The name of the first is Pison, that is it that encompasseth the whole land of Havilah where there is gold; and the gold of that land is good; there is *Bdellium* and the *Onyx stone*. And the name of the second river is Gihon; the same is it that encompasseth the whole land of Cush. And the name of the third river is Hiddekel, that is it which

which goeth east to Assyria; and the fourth river is Euphrates.

To find the place where the earthly Paradise was, it will be necessary to discover a majority of those descriptive marks given by Moses, which are applicable unto it. The first thing which points places to be the same, is the names that are given them. This, though not an infallible mark of places having the same situation, yet when other characters agree, it amounts to a strong presumption that they are the same. We find mention made of *Eden* by the author of the Book of Kings, (2 King. xix. 12.) and by the prophet Isaiah, (chap. xxxvii. 12.)—The children of Eden held a fortress in an island in the Euphrates, called Thelafar; which was a fort intended to restrain the incursions of the Assyrians; but they were dispossessed by the kings of Assyria. Near to the Euphrates the country of Eden lay, and in that country, the *famous terrestrial Paradise*. If the marks and descriptions agree with this name, we shall certainly by the direction of Moses, find the situation of *Eden*.

Let us then suppose the son of Amram in Arabia Petrea, which is a very probable conjecture, the Euphrates would then be north east from him; for by finding *this* river, we only can find the other three. The names of the other three are changed, and can only be discovered by other marks and signatures. The country of Eden was a part of this globe, according to Moses, where the *Euphrates*, *Pison*, *Gibon*, and *Hiddekel* made but one stream. When they became four heads, or openings, they were out of Eden, and separated and glided along

the skirts of other countries, which, in our translation, is called surrounding them. It is plain that no river can surround a country without forming an island; but this would not agree with the Mosaic description. The *Pison*, which Moses places first in order, as being nearest to him, he says, glided past the whole land of Havilah, where there is gold. This is the first branch of the river of Eden, of which the Euphrates makes a part. The second stream which comes in order, and is called Gihon, must lie north east, or eastward from the *Pison*, for we must consider Moses speaking of them with relation to their situation, as to the place where he was when he wrote this history.

Let us then, as we have already observed, suppose Moses to have been in Arabia Petrea when he wrote this history, he would then be nearly south west from any part of the Euphrates that can answer his description. In viewing Eden in idea, the first consideration of it with regard to its situation, would most naturally be that from west to east, namely, that line in which Moses was with regard to Eden. And here we must find a place of this earth where there is one river, of which Euphrates is a part, an head, or opening. A little below Babylon, the two rivers, *Euphrates* and *Tigris* meet, and run into one channel to Bassora, having the pleasant countries of Babylonia, and Susiana, the one on the west, and the other on the east. Moses in considering Eden from west to east, or from east to west, would find only one river in Paradise, but when he considered the country from north to south, or from south to north, he would find four
open-

openings, or heads.—On his right hand, the *Pison*, and the *Gihon*; and on his left, the *Hiddekel*, and *Euphrates*. The first two running into the gulf of Bassora, and the last two coming down from Babylon, and running into the river of Eden. Thus we have one river with four openings, or heads, of which the Euphrates makes one.

We must next try the other marks of Eden, and these rivers. The *Pison* is said to encompass the whole land of *Havilah*, where there is gold. *Kal aretz*, only signifies that part of *Havilah* where fine gold was to be found. The words read literally, *all the land of Havilah where gold is*. There is no occasion to make the *Pison* encompass the whole country, but only that part where gold is to be found; which might happen to be a very small part thereof. Another mark of the country is, that there was *bedolach*, or *bdellium* in it. What *bdellium* is has puzzled all the commentators.—Some have made it a *tree*, some a *gum*, others *chrystal*, and others *pearl*. Moses has in another place hinted a description of it: he compares the manna to it, and affirms that it *had eyes like bdellium* *. This would seem to signify, that it was a sort of *gem* or *pearl*, which sparkled like eyes †.

In

* Numb.xi.6.

† That *Bdellium* or *Bedolach*, which Pliny describes, seems not to be of the same nature with that of Moses. From this Roman's account of it, it would appear that he did not know what it was. He finds it in *different* parts, in *different* characters.—“It is in *Bactria*—in *Arabia*—*India*—“*Media*, and *Babylonia*. It is a *tree* about the bigness of

In the land of Havilah, near the *Persian gulph*, there is plenty of gold; and *pearl* is fished in the gulph. Therefore that branch of the Euphrates which

“*an Olive-tree*, with a leaf like an oak; its fruit like figs, or wild grapes. It is again *a gum*, called by some *Brochon*, by some *Malachra*, by others *Maldacon*. It is black and has *notches*; it is transparent like glue; it is odoriferous, and when bruised, greasy or fat; has a bitter taste, &c.” His words are;

“Vicina est Bactriana in qua bdellium nominatissimum. Arbor nigra est magnitudine oleæ folio roboris, fructu Caprifici naturaque, gumi alii brochon appellant, alii malachram, alii maldacon. Nigrum vero & in ossas convolutum, hadrabolon. Esse autem debet translucentum simile ceræ, odoratum, & cum fricatur, pingue gustu. Amarum Citra Acorem. Nascitur & in Arabia, Indiaque & Media ac Babylonia.” Plin. l. 12 Chap. 9.

The description which Moses gives of the manna, Numb. 11. 6. may help us to understand the character of this *bdellium*. The manna was as coriander seed, and the colour thereof as the colour of bdellium. The original *Ve haman, Ciserah gad bua ve-eno ce-en Ha-bedolach*, read literally The manna was as, or like, gad, or coriander seed, and its eyes as the eyes of bedolach. Moses means more than to point out the colour of the manna by the word *Een*. As the manna was a little round body like mustard seed, for *gad* may as well be rendered *mustard*, as *coriander*; so it was also clear and perlucid like a *gem*, or a *pearl*, and sparkled like an eye. Moses (Exod. 16. 31.) says, that it was white. In this respect it was not like coriander seed, for this seed is not white. The whiteness must relate to the *Bdellium*. The attributes of this manna according to Moses are whiteness, roundness, and sparkling. In the whiteness and sparkling it resembled *pearl*, which is undoubtedly the *Bdellium* of Moses.

which on the west runs into the gulph of *Bassora*, must be the same with *Pison*; and that branch which, towards the east, runs into the same gulph, and forming the island *Teredon*, must be the *Gihon*. This runs along the land of *Cush*, which our translation *falsely* reads *Ethiopia*. The country of *Ethiopia* is in *Africa*, and lies under the equinoctial line, whereas the Euphrates runs into the Persian gulph near about the 30th degree of north latitude.

The Hiddekel is said to have gone eastward towards Assyria, and this course the *Tigris* takes before it turns westward, and joins the Euphrates near Babylon. The ancient name of this river, where it runs east towards Ninevah, was, in the days of Moses, called *Hiddekel*; which signifies *great noise*, or *of much sound*. The Euphrates, which is well known, is the fourth head of this river in Eden, and is the only true key for finding the other three rivers or heads. Thus by considering the Mosaic account of Eden *accurately*, we may determine with a good degree of exactness, where Eden and Paradise were situated. We have determined the country of Eden to have been in that place of Arabia where the *Euphrates* and the *Tigris* runs into one channel; the garden is said to have been eastward in Eden, and the river is affirmed to have watered the garden, and became divided into heads. The country of Eden must then be the same with that part of *Arabia* on each side of the channel of the Euphrates and the Tigris, comprehending part of *Babylonia* and *Susiana*, which is now called *Erek*; and the garden, according to Moses, must have been eastward as far as the opening or divid-

dividing of this river into two streams, which forms the *Pifon* and the *Gihon*.

Though the situation of *Paradise* is no particular article of faith, yet by paying just attention to the marks given thereof in scripture, there is good reason to conclude, that Moses has given a just description of it, and that by his direction we may nearly determine its situation. It is allowed that this part of the world is exceedingly pleasant, and extraordinary fruitful. Herodotus, who was over all that country, declares “ that it excells all the countries he ever saw for fruitfulness. That where the Euphrates runs into the Tigris, at the place where the city *Ninus* is seated, the country brings forth corn so plentifully that it yields two hundred and sometimes three hundred fold ; that the people are obliged to drive their cattle from their pastures, for fear they should surfeit themselves by too much plenty ; that the leaves of the wheat and barley were four inches in breadth ; *millet*, and *sesame*, a sort of grain, grew to such a length that if he was to tell what he really saw, none who had not been in that fruitful country, would believe him *.” In the days of this historian, according to his account of that country, there were still

* ἐσέχει ἐς ἄλλον ποταμὸν ἐκ τοῦ Εὐφρεῆτεω, ἐς τὸν Τίγριν, πρὸς δὲ Νίνος πόλιν οἱ φηκτο. ἔστι δὲ χωρῶν αὐτῇ ἀπασέων μακρῶν ἀρίστη, τῶν ἡμεῖς ἴδμεν, Δήμητρος καρπὸν ἐκφέρειν· τὰ γὰρ δὴ ἄλλο δένδρεα εὐδὲ πειράται ἀρχὴν φέρειν, οὔτε συκήν, οὔτε ἄμπελον, ἔτι ἀλαίην. τὸν δὲ τῆς Δήμητρος καρπὸν εὐδὲ ἀγαθὴ ἐκφέρειν ὥστε ἐστὶ, ἐπὶ διηκόσια μὲν τοπαράπαν ἀποδιδῶν· ἐπειδὴ δὲ ἀρίστα αὐτῇ ἐωυτῆς ἐνεικη, ἐπὶ τριηκόσια

still some marks of its antient fertility, which makes it probable, when joined with the other marks, that the antient Paradise was in this country. The Mosaic topography of Paradise is not at all so very indistinct as many of the adversaries of revelation would suppose ; for by pursuing his marks, any person who travels that country, may find out the Paradise of Moses. Moses has said more upon this subject in a few words, and with more propriety, than others have done in many volumes.

I shall conclude this discourse by observing, that the *character of our first parents*, the *government they were under*, and *their temporal situation* were all wisely suited to make them happy, had they been so wise as to have remembered their advantages. To be endowed with perfect powers, and capacity to obey a governor whose laws were perfect, and *all his statutes just and good* ; and to have no duties imposed, except what were suited to the *interest*, and conformable to the *inclination, of the subjects*, was a condition of life, and situation of the most perfect kind. This was the state of perfect liberty ; a liberty, though not *independant* upon its author, was yet as much as any creature could have desired. It was perfect in its kind, though not absolute ; absolute liberty can only happen to *one supreme being*. Men are ready to throw

ἐκφέρει. τὰ δὲ φύλλα αὐτόθι, τῶν τε πυρῶν καὶ τῶν κριθῶν τὸ πλάτος γίνεσθαι τεσσέρων εὐπετέως δακτυλῶν. ἐκ δὲ κέγχρεα καὶ σισαμου ὅσον τι δένδρον μέγαθος γίνεται, ἐξετίταμενος, μνημὴν οὐ ποιησομαι· εὖ εἰδὼς ὅτι τοῖσι μὴ ἀπιγμένοισι ἐς τὴν Βαβυλωνίην χωρὴν, καὶ τὰ εἰρημένα καρπὸν ἔχόμενα, ἐς ἀπίσιν, πολλὰν ἀπείχεται.

HEROD.

throw out reflections against their maker because they are not *absolutely free*, and they draw uncharitable conclusions concerning his perfections, because he has not made them equal to himself, which is impossible. Though man, *now* in a *state of sin* and imperfection, is a slave to his *lusts* and *appetites* on many occasions, yet with respect to his mind he is free with regard to all that *any creature* can do to him, or *has a right to do*. The civil liberty of rational creatures, as far as it is an institution of God, is the equal privilege of all who have not forfeited it by their crimes, and wickedness: but virtue alone can support true and solid freedom. *Sinners will ever be slaves, and wicked men tyrants*: and though government may both change its form, and the governors may be changed also, yet tyranny will prevail, and liberty be changed into licentiousness. Liberty, that *holy* and *sacred principle*, can only dwell where virtue keeps her residence. Mr Thompson, in his poem on liberty, has put a few of the *finest* lines in her mouth that are to be met with, in any book of the English language *. When man lost his virtue he lost his liberty,

* ——— To Britons bear

This closing strain, and with intenser note
 Loud let it sound in her awaken'd ear.
 On virtue can alone MY KINGDOM stand,
 On PUBLIC VIRTUE EVERY VIRTUE JOIN'D,
 For lost this social virtue of mankind,
 The greatest empires by scarce felt degrees
 Will moulder tost away; till tottering loose,
 They prone at last to total ruin rush.

Unblest

liberty, and no people will ever be free that do not *fear God and keep his commandments*. When the generality of a people are *licentious, selfish, covetous, and irreligious*, it is but a just punishment of their crimes to suffer them to oppress one another. Even government itself, which is one of the greatest blessings of society, becomes a *rod of iron* and a *galling yoke*. And the reason is obvious, the

Unblest by virtue, government a league
 Becomes, a circling junto of the great,
 To rob by law ; Religion mild a yoke,
 To tame the stooping soul, a trick of state,
 To mask their rapine, and to share the prey.
 What are without its senates, save a face
 Of consultation deep and reason free
 While the determined voice and heart are sold ?
 What boasted freedom, save a sounding name ?
 And what election but a market vile
 Of Slaves self barter'd ? Virtue ! without thee
 There is no ruling eye, no nerve in states ;
 War has no vigour, and no safety peace ;
 Even justice warps to party, laws oppress,
 Wide through the land their weak protection fails ;
 First broke the ballance, and then scorn'd the sword.
 Thus nations sink, society dissolves,
 Rapine and guile, and violence break loose ;
 Everting life and turning love to gall.
 Man hates the face of man, and Indian woods,
 And Lybia's hissing sands to him are tame.
 By those three virtues be the frame sustain'd
 Of British freedom ; INDEPENDENT LIFE,
 INTEGRITY IN OFFICE, and o'er all
 Supreme,—A PASSION FOR THE COMMON-WEAL.

the *lust* of *governors* makes them stretch their power beyond the line of righteousness, and being secure within the *fortress of authority*, they are not afraid of being brought to an account for their behaviour. When wealth is the road to power and preferment, government will always be oppressive. Many fools and wicked men have a capacity for acquiring *wealth* and *property*, but none but *wise men* and *such as are virtuous*, are fit to administer government. The nearer society comes to its primitive state, the more *pure* and *easy* will its government be. The less *splendour* and *appearance of dominion* there is in government, and the more of *justice* and *practical equity* there is, it will have a better effect upon society. The executors of laws and governments will more effectually preserve their authority by the practice of *virtue* than the *splendour of power*. When they punish the wicked and are not innocent themselves, but guilty of the same crimes, their authority will *always be secretly despised*, and all the *pageantry of office* will not defend them from the reproach and contempt of the public. Upon the whole the nearer that all degrees of people approach to *truth* and *integrity*, the nearer will they come to true felicity, and be more happy in the several respects, in which they stand to one another. A *Paradise* in this world we cannot expect again, till the *mystery of God be finished*, but the nearer mankind, in their forms of government, approach to that which was *instituted at first*, the nearer will they approach to truth, and the more perfectly will government promote the happiness of society.

The

The happiness which was enjoyed in a state of innocence, has in some measure been believed by all nations in all ages ; and the felicity of that state, has been a fruitful subject for the antient poets, and fabulists to discant upon ; had there never been any such state of man, it is not easy to conceive how so many should have agreed in describing it, and in setting forth its excellencies. The golden age of the Greeks and Romans had never been heard of, if Paradise and a state of innocence, as described by Moses, had not given a foundation for those ideas. Those *wise* nations, though in many respects deserving of this character, run wild in their imaginations with regard to matters of religion, and became fools. *They changed the truth of God into a lie, and worshiped and served the creature instead of the creator.* By departing from the *first revelation* and by adding their *own inventions*, they turned all religious appointments into *fables*, and darkened the *pure light of the word of God*, by contrivances of *their own wisdom*. The history of *Paradise*, and of the *first man and woman*, was manufactured into the grossest absurdities, and cloathed in the *thickest* and *most ridiculous* garments of *fiction*, and *fable*. Hence it appears plain to the meanest capacity, that *every addition* to revelation *corrupts* it, and renders it ineffectual to instruct man concerning God, and his works. By attempting to make the word of God appear *more pompous*, and by endeavouring to render it *more agreeable to the taste of corrupt human affections*, the heathens, together with all false believers, have rendered it *incredible* to all rational enquires, Paradise has for this reason been ac-

44 *The CHARACTERS of ADAM and EVE,—&c.*

counted *an allegory*, a mere creature of fancy ; a *fiction* and *fable* contrived by human invention, to answer certain *pious purposes* of civil and religious *governours*, But if Moses has not given us a true History of *Adam* and *Eve*, of *Paradise*, and the *Garden of Eden*, there is no history whatsoever that we can depend upon.

LECTURE II.

The Civil and Religious Government after the Fall. The Nature and Institution of Sacrifices.

GENESIS iii. 1, 2, 3, &c.

Now the serpent was more subtil than any beast of the field which the Lord God had made : and he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden ?

And the woman said unto the serpent, we may eat of the fruit of the trees of the garden : but the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die, &c.

THE perfection of our first parents, has been a subject of great speculation, and the cause of their apostacy afforded ground for much debate both among divines and philosophers. How evil could come into the universe, has also been much agitated ; but for want of wisdom *equal to that of the Deity*, no man has been able to give a satisfactory solution to those questions.

The Almighty made our first parents as perfect as free creatures need to be, and unless they had been absolutely perfect they could not have been better than they were. He left them to the freedom of their own wills, and gave them all things richly

richly to enjoy. In such a being as man was at his creation, there was no necessity for any thing to keep him right but the means of his life. He had a law given him, to direct him, and a *self governing principle* within him, sufficient to determine him in all his actions. He at the same time *depended upon his maker*, for his constant support, and was a *perfect dependent creature*. His mind having *no bias*, was free to *act either good or evil*, which was implied in giving him a law. Had he been absolutely determined by *impulse* to good, he would have had *no merit*; and had he been *impelled to evil*, he would have had no blame. Being free to do *either*, without *compulsion*, he merited rewards or punishments according to his behaviour. It was observed that the giving of a law to man, implied a *possibility of error*, as well as to point out a state of creature dependence upon his maker, but with regard to *all sorts of impulse*, he was free with respect to things from without. His mind was his own director, with respect to the rule of obedience which God gave him, and he *judged of his duty*, and practised it freely. When our first parents transgressed the commandment of God, it proceeded from their *own choice*, and not from *unavoidable necessity*. If they were under any necessity to err, there could be no fault in their disobedience, and the error must have arisen from their maker, who placed them under the *law of necessity*. The apostacy of man proceeded from an *abuse of his liberty*, by endeavouring to be *independent* of his maker; for though he was as free as a creature could be, yet the law that was given him shewed that he was *dependent upon God*,
and

and that it was his duty to have kept this in continual remembrance. As we have no ideas of *absolute liberty*, and *necessity* among *creatures*, they can be no objects of our mind, and therefore cannot influence our practice. But so far we are *free*, and have a *feeling of liberty*, as to impress our minds with pleasure when we do what we *ought*, and with remorse when we do what we *ought not*.

Motives have their force after our choice of an object, to push on the desires of enjoyment, but it is the active power of the mind that determines our choice. A person may be exactly in the *same circumstances*, and not act in the same manner, because he *does not chuse to do it*; he may have the *same temptations*; the *same desires*, and *inclinations*; the *same objects*, before him, but *resist* the temptation, *check* his desires, and *refuse the object*. If he has not this power he certainly *ought not* to be blamed; for he cannot help doing what he does. There can be no ideas of *defection* of mind, by considering *circumstances* and *motives* *infallibly determining our choice*; for in this case a man does what he does not approve in his heart, and is rather *impelled by circumstances* and *motives*, than acting from *voluntary approbation*. This is a short method of getting clear of all guilt, by resting it upon *motives* and *circumstances*. But, suppose, that the *circumstances* and *motives* are as much the object of our choice as the objects they relate to, and we *voluntarily* put ourselves in such *circumstances*, where such motives will always occur, whether in this case, is the mind determined by *motives* and *circumstances*,
or

or by her own active power? One would readily conclude, that if a person, by his own consent, placed himself in such *circumstances*, where he knew there was danger, that he made *choice of his own delusion*, and that he was to *blame for doing so*.

As our first parents were formed at first with as much power over their own actions, as would have enabled them to have merited the happiness that was implied in the sanction of the law, they were *justly* expelled from *Paradise*, and the favour of God, for transgressing a law that was so *gentle and easy*. It was the *highest rebellion* against their maker, aggravated by an abuse of power in their own minds, which *naturally* tended to promote their happiness. The *first* evil in human nature was *the transgression of a positive law of heaven*, given for a *test of man's dependance upon God*. Antecedent to this transgression, history does not afford us an instance of natural evil in our system; nor is it probable that there ever would have been any *pain* unless there had been *disobedience*. What is commonly called *natural evil*, is a necessary consequence of *moral rebellion against God*. It is a fallacious method of reasoning to infer, that *moral evil* is only an idea which we have from what is called *natural evil*, and is not an evil of itself. We may indeed very justly infer from *pain* and *punishment*, that there has been an offence committed, but that the one is *evil*, and the other *good*; but it never can be suggested to a fair reasoner, that we have no *other sources* of our ideas of moral obliquity. Pain and punishment are highly unjust, provided there was *no guilt* in the world, and it

will

will be impossible to vindicate the justice of God, upon the supposition that there had been no sin committed. The *fall* and the *flood*, the *confusion at Babal*, the *destruction of Sodom*, are attributed to the enormous iniquities of mankind, and there is no reason to think that any of them would have happened, unless there *had been sin in the world*.

It shall be allowed that *floods* and *earthquakes* proceed from secondary natural causes, but they would never have produced these effects, without the special intervention of the *first cause*, who has them all under his controul, and sets them a working for *moral reasons*. It will be as easy to conceive the kindling of *gun-powder* with *ice*, as to produce an earthquake without the *influence of the Deity*, or to imagine any *ruinous* exertions of nature without supposing *moral obliquity*. What may convince us of this truth is, that where ever the greatest *natural evils have happened*, history informs us, that *moral evil first abounded*.—Nor are infidels themselves able in the time of approaching calamities, to remove those *fearful* apprehensions which their *guilty* minds suggest to them.

It is, indeed, true that upon the whole there is more natural good than evil in the universe; but this is owing to the mercy of God, who does not deal with us as we deserve; but it will be disputed whether there is as large a quantity of *moral good*, if by this we understand conformity of *thought* and *actions* to the will of God. It will be a daring doctrine to affirm, that there is as much *virtue*, as *vice* in *this system*; experience teaches us the contrary every day; and were it not for the *abundance of*

divine mercy, there is reason to conclude, we would very frequently have ocular demonstrations of the *super abundance of vice*.

Persons who love to refine upon this subject, may reason *vice* away in imagination, but they will find its influence in *fact*, and their own consciences will tell them that they neither think nor act as they ought to do. To conclude this paragraph, I must observe, that there is *no evil natural*. It all proceeds from *deviations from nature*; for if men had *followed nature*, there *never* would have been *any evil*.

The apostacy of our first parents was direct rebellion against Jehovah, and deserved a punishment according to the *nature of the crime*. The punishment threatened was *death*, which, in the language of scripture, can be inflicted upon both *body and mind*. With regard to the first, it consists in separating the body from the soul; and with respect to the latter it consists in a separation of the soul from *the gracious fellowship of God*. By incurring the sanction of the law, our first parents came under the *sentence of death* and were liable to have the sentence inflicted, when ever their righteous judge should think proper. But the sentence denounced against guilt, did not *exclude mercy*, nor render it inconsistent with justice to accept of *an attonement*. Though the perfection of the law required satisfaction, and justice required *the death of the sinner*, mercy being as necessary a perfection in God as justice, required *a reconciliation*, and *wisdom devised the means* for that end. The sentence was therefore suspended, and the crime remitted, upon a plan
consistent

consistent with all the known attributes of the Almighty.—Thus, *mercy and truth met together, righteousness and peace mutually embraced each other.* To such as pretend to know more of God than either his works or his word teach them, this scheme appears to be foolishness, but to those who bound their wisdom by the rules of revealed religion, it will appear consistent and rational. With regard to the nature of *good and evil, right and wrong*, as they suppose *some law*, what they really are must be learned from comparing them with the *law itself*; and it is certainly presumptuous to say, what *good or evil would have been*, provided there had been no *positive law* given to man.

In the history of man's apostacy given by Moses, there is an *agent* mentioned, which has received the name of the serpent, which is said to have seduced our first parents by its subtilty. This *deceiver* is spoken of as a *person*, or a *being* endowed with *reason*, and the *gift of language*. For an animal naturally formed mute to articulate sounds, and to reason as this being is said to have done, was undoubtedly contrary to what *we know* of the *ordinary* course of nature, and must undoubtedly come under the notion of a miracle; but to suppose that the *Devil* was the author of the *first miracle* after the creation, sounds a little *harsh*, and is attended with many difficulties. The word *Nachash* which is here rendered *serpent*, sometimes signifies one that *has learned cunning by experience*, and may signify any *deceiver*; and when applied to him *that abode not in the truth*, expresses his character as a *subtle and deceitful* being. That invisible powers can converse with

men, and that God, by the ministry of angels, conversed with our first parents in Paradise appears evident from scripture. *Satan* might therefore assume the *character* of one of these powers, and converse with the woman with a design to deceive ; and, on account of his subtilty, might receive the *name* and *character* of the *serpent*, without entering into that animal, or giving it the power of speech.

It has been affirmed by many divines, that the Almighty permits *Satan* to perform miracles ; but if this proposition were admitted, it would render divine miracles uncertain, and we could not easily discern between the miracles of God, and those of *Satan*. If it is admitted that the Devil made the serpent speak, he must undoubtedly have wrought a miracle upon the organs of an animal *naturally dumb and mute*. The making of the *serpent* speak was as much contrary to the ordinary course of nature as that of giving an *ass* the power of articulation. To have a power to alter the laws of nature with an intention to *deceive*, and to lead men into *error*, is inconsistent with that providence which is directed by goodness. The Hebrew word (*Nachash*) literally signifies a *juggler*, or one that by skill in *art*, can imitate nature, so as to deceive the senses of the unwary. This may be done without performing any miracle. Skilful artists may so arrange the properties of matter, as to make things appear wonderful, in the eyes of those who do not understand the process : so that there are many wonderful things that are not miracles. The deceiver of mankind might
pro-

probably assume the character of some of those angels, which occasionally conversed with our *first parents*, and by performing a near imitation, converse with them as the others did. By reading the text in the following manner it will appear more consistent and natural: Now NACHASH, or the DECEIVER, *was cunning above all the living creatures upon the earth which the Lord God had made; and he said unto the woman, yea, hath the Elohim said, ye shall not eat of every tree of the garden? And the woman said unto the Deceiver, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, let ye die. And the Deceiver said unto the woman, ye shall not surely die. For Elohim doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as Elohim knowing good and evil.* It is not certain that Satan assumed the appearance of a serpent of any sort when he first seduced our first parents, but has received this character on account of his *deceit*, for the same reason that we call some men Crocodiles, *others* sheep, and *some* lions.

To this it may be objected, that the Almighty curses the serpent with the punishment of creeping upon the ground, and living upon dust, which cannot be applied to Satan, who was *the principal deceiver*. I answer, that it cannot be proved that ever the serpent walked any otherwise than it does at present; the very form of its body is fit for no other kind of motion, and as for its eating the dust, it is impossible to prove that it did not always so.

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It is well known, that serpents live upon other things than dust, and that if the curse was denounced against the serpent, it is manifest that it has not been literally inflicted. I should rather conclude that there was no other curse denounced against the serpent, than was denounced against all other creatures ; and that the words of the curse pronounced against the *Devil* as *deceiver*, imply the highest disgrace and abasement. To lick the dust, in the language of scripture implies the lowest subjection, and the most disgraceful submission. In Ps. lxxii. 9. it is affirmed concerning the enemies of the *Messiah*, that *they shall lick the dust*, signifying that they shall be brought to a state of the greatest subjection. The threatening denounced against Satan implies that he and his seed, or followers, should be kept in the greatest abasement. It is plain that Moses did not here mean a serpent *literally* ; for he says that the seed of the woman should bruise the head of the serpent, and the serpent should bruise his heel. This form of speech, shews us plainly, that *the agent* which was cursed, was another *being than a serpent*, and that *Moses* gave him that name, on account of his *subtility*, because serpents are accounted *cunning* and *subtle animals*.

There is another objection which occurs here. How could the *deceiver* converse with our first parents in any respect, without performing a miracle? for as spirits have not bodies themselves, it must be a miracle when they assume one.

In answer, it may be observed, that we are not certain whether speech is not as natural to angels as to men, and though they have not organical powers like

like ours, may yet be capable of expressing their ideas in articulate language. As they have natural powers (when allowed) to dispose and arrange the properties of matter, it is not absurd to suppose that they may make such sounds and vibrations in the air, as may answer all the purposes, which the human organs do to man. Now, suppose this is marvellous, it is not miraculous; for it is not contrary to the course of nature, for any thing that we know. All men know that it is contrary to the *course of nature*, for a *serpent* or an *ass* to speak; but for an invisible power to vibrate the air, and produce sounds, is what is within the reach of art, and even men can do it by musical instruments. But all the art in the universe among creatures *visible* or *invisible*, is insufficient to make creatures *naturally* mute, practice speech. This is a divine work and peculiar to the Deity.

Whether the deceiver assumed any shape or appearance, or what the appearance was, is uncertain, but it is probable it was such an appearance, as our first parents had seen before, and on that account more easily deceived them. The apostle assures us, that *Satau can transform himself into an angel of light*; and it is highly probable that on this occasion he assumed the character of some of those *Elohim*, that were sometimes sent to converse with Adam and Eve.

It is quite inconceivable that Eve should not have been greatly alarmed, at hearing a *serpent speak*, which she knew was *naturally* mute, and have suspected some deceit in the speaker. But to have seen or heard one in the character of a *good angel*,
reason.

reasoning with her, was not in its own nature so alarming. The *deceiver* acted the serpent, in point of *cunning* and *deceit*, but not in *shape* and *appearance*. Had he spoken out of the serpent it is hardly conceivable how he could have deceived Eve. The very fear of such an *unnatural phenomenon*, would have prevented her from giving any notice to what he was about to say. But by assuming the character of one of those friendly beings, from whom she was accustomed to receive heavenly information, the deceit was concealed under the colour of friendship.

Invisible powers when they are *sent* or *permitted*, to act in systems of matter, have vehicles allowed them to act in ; this seems to be natural to them when employed in material systems. The *angels* that were sent to the patriarchs, and prophets, of old were suffered to render themselves visible, and appeared in human shapes, and it is highly probable that all invisible powers have visible forms when they act in this lower system. If the deceiver assumed a shape in Paradise, it was what he was naturally obliged to do, when acting out of a spiritual sphere. In this sense it was no miracle for Satan to assume a shape, because if he is permitted to act in a material system, he must have what is natural to such action.

In the dialogue between the Deceiver and the woman, they both use a form of speech, as if the angels had been accustomed to converse with our first parents in Paradise ; for in discoursing concerning the authority which enjoined the prohibition of tasting the fruit of the Tree of Knowledge

ledge, they always made use of the word *Elohim* separated from *Jehovah*, which was customary when speaking of *angels* in the *Hebrew language*. In the first verse, when Moses is narrating the story of the *subtilty* of the serpent, he says, *he was more subtile than any beast of the field which Jehovah Elohim had made*; but when he records the conversation which passed between the *woman* and the *deceiver*, he leaves out the word *Jehovah*, because it was not used in that dialogue. This enemy of mankind seems to have *designedly* led away the attention of the woman, from the character of her maker, to a discourse concerning the opinion of *Elohim*, or *angels*, and what *they* had said concerning the fruit of the *forbidden tree*. The words in the 5th verse plainly shew, that the serpent did not speak of *Jehovah Elohim*: For he says, *the Elohim know that thou shalt not surely die, for thine eyes shall be opened, and thou shalt be as Elohim, knowing good and evil*.

When the Almighty gave commandment to Adam in the 16th verse of the preceding chapter, Moses says, that it was *Jehovah Elohim that commanded the man not to eat of the tree in the midst of the garden*; but the deceiver would seem to hint that the woman was *mistaken*, and that it was only the opinion, or injunction of some *inferior* authority, who did not know the nature of that tree, or envied man's enjoyment, by hindering him of the use of the means of so much knowledge.

The apostacy of our first parents produced a *disfmal effect*, first upon *themselves*, and then upon *their posterity*. Fear succeeded speedily to transgression,

gression, and when they heard the voice of the Lord God among the trees of the garden, they hid themselves, because they were afraid. This shews that there were certain signs given to our first parents, whereby they knew the *divine presence*. What they were may be learned from other passages of the scriptures. There is one symbol mentioned in the sacred writings which the Almighty frequently made his presence manifest by, and that is the appearance of a man. In this manner he appeared to *Abraham, Lot, Isaac, and Jacob*, and many others of the noted personages whose history is recorded in the Old Testament: and it is highly probable that in this form he appeared to our first parents in Paradise. It is no more absurd to affirm that the Deity can assume the form, or shape of a man, than it is to suppose that he can speak in human language. However *simple* and *spiritual* the divine nature may be in *itself*, it is no inconceivable thing to suppose, that, for the sake of communicating knowledge to his creatures, God might make use of the organs of nature for that purpose; and in conversing *familiarly* with men, make use of a symbol as much resembling themselves as possible.

According to the ordinary interpretation of the divine threatening against sin, it has been supposed that the sinner must have died *immediately*, unless there had been a *speedy remission* of the guilt of the *crime*; but I think the reverse is manifest from the words of the sanction. *Mot Tamot*, which are rendered, *thou shalt surely die*, signifie that they should die slowly, though certainly. Literally the words read, *dying thou shalt die*. In the day
that

that our first parents *tasted* the fruit of the forbidden tree, they were to be in a dying condition, and in conclusion to die actually ; but the words do not imply an immediate destruction of their frame. They were actually to die by a lingering, but certain mortality. This idea removes all the difficulties which generally have arisen from the words of the sanction of the law ; for the Almighty *actually* did as he said.

But not to insist upon this particular, the effects of our first parents' apostacy appeared soon very visible, in *their posterity*. Scarcely had they a family, when *discord* and *murder* appeared in it.—Adam and Eve had two sons, whose names are called *Cain* and *Abel* ; they were bred to *different employments*, and were men of *different characters*. Cain was a *tiller* of the ground, and Abel was a *keeper* of sheep ; both *laudable* employments, when righteously pursued.

It is manifest that after the apostacy of Adam and Eve, that some religious *institutions* were appointed by God, different from those that were in a state of innocence ; among these were the performance of *sacrifices* ; from the performance of of this *ordinance*, we will be able to *develope* the characters of these two persons, *Cain* and *Abel*.

The nature and design of sacrifices were, to point out the *desert* of sin, and the method how it was to be expiated. Bloody sacrifices were the true *images* of what *sin deserved*, and of the *nature of atonement* : when a beast was slain it was an acknowledgment, that the person for whom it was offered, *deserved to die*, and that *without shedding*

blood there was no remission of sin. Abel knew that the seed of the woman was, in the fullness of time, to die for sin, and from this persuasion offered a bloody sacrifice as a symbol thereof: this was certainly the institution. But Cain was an infidel in this matter, and only brought of the fruits of the ground, as an acknowledgment of divine providence, without remembering his guilt, and the atonement for sin. His works in this respect were wicked, and his brother's righteous; the one was will worship, the other according to divine appointment.

The apostle informs us that Cain was of the wicked one, and slew his brother, because his brother's works were righteous, and his own evil: and the evil seems plainly to have been, that he did not admit of an atonement by blood, and so despised the first promise, which taught that the Messiah should die, and make an atonement for sin. Abel believed God, and placed his trust in his promise;—and worshipped according to the import of God's gracious declaration: but Cain believed not the promise, and performed his offering according to his unbelief.

What confirms this sentiment is the speech of the Almighty to Cain. *If thou doest well shalt not thou be accepted, but if thou doest not well a SIN OFFERING LIETH AT THE DOOR.* When the countenance of Cain was cast down and dejected for Jehovah not having respect unto his offering, God, in mercy, did not punish him for his infidelity, but gave him a most friendly instruction. If, says his maker to him, thou can perform righteousness, and keep the law, shalt not thou be accepted? But
if

if thou dost not well, and art a guilty sinful creature, there is a *sin offering ready at the door.*—Thy brother Abel offers a *bloody sacrifice*, and there are plenty of flocks and herds to serve your purpose ready at hand. This is the offering I have appointed, and the sacrifice for sin is ready at the door. What establishes this use of the word *catah*, is the authority of the prophet Ezekiel xlv. 23. *And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks, and seven rams without blemish daily, the seven days, and a kid of the goats daily for a sin offering (catah).* The prophet makes use of the same Hebrew word, in *this passage* that Moses uses in the 7th ver. of this chapter before us. Cain, in spite of instruction and every admonition, pursued his wicked and impious course, and from a principle of malice and envy at his brother's success, added murder to his former infidelity. There is nothing that leads men so much into a wicked course of life, as refusing to submit to the revealed will of God. Persons who place entire confidence in the divine word, will, like Abel, sincerely obey God according as he hath commanded; while all such as reject the truth will freely commit sin, and will practise according as they believe. True faith works by love, and is testified by obedience.

The first enmity against God after the fall discovered itself, by its opposition to the atonement for sin; and it will be found by experience, that it hath proceeded ever since much in the same manner; for in general the enemies to the atonement of the Son of God are persons of *easy virtue*. To say any
more

more concerning the character of Cain, than that he was a murderer, and of the wicked one, would be superfluous. It would appear that after Cain committed murder upon the body of his brother, that he was called before some symbol of the divine presence; for it is said he went out from before the Lord, and dwelt in the land of Nod, *a place east from Eden*, where he began to build a city, and had a son called Enoch, after whom he named his new abode *.

It

* The place of Cain's residence, and his taking to himself a wife, have afforded ground for many conjectures. As for the place of the country, it will not be difficult to find it, after we have discovered *Eden*, for it lay east from that country. Some have thought that there were more people created at first than *Adam* and *Eve*, and some, a long time before them; and that Cain went and joined himself to a people of another family, and married a wife among them. This is not so much as hinted at in scripture, and we shall therefore set it aside as apocryphal. Adam might have a good number of children, before the quarrel that happened between his sons. Both the vigour of their constitution, and the salubrity of the earth and air, would tend to promote the propagation of the species. In an hundred and twenty nine years time, there might have been many more sons and daughters born to Adam and Eve than *Cain* and *Abel*, who might themselves have children also, so that Cain might find a wife among his own sisters, who with others of their brethren might have settled in this land of Nod, which was nearly joined to Paradise. Other than one of his own sisters he could not probably have, because there were none other; and as there were no law prohibiting *consanguinity in marriage*, till the days of Moses. that we know of, it could

It is said in the English version of our Bible, *that the Lord set a mark upon Cain.* This has greatly puzzled the commentators, concerning which they have had many strange conjectures, which I shall not mention. All that the Hebrew texts says, is, that the Lord gave Cain *a sign that he should not be killed*, according to his own fears, and guilty apprehensions. The Hebrew word *oth*, signifies a *sign* or *token*, but is never used in the sense which our translators have given it in this place. The Jewish Rabbies say, that it signifies a *letter*, which was placed on the face of Cain; but this is wholly apocryphal, and deserves no regard. The whole of the matter appears to be this, that when Cain complained of the greatness of his iniquity, and the apprehensions which proceeded from his sense of guilt, and that he was afraid that the first thing that met him would kill him, the Lord gave him *a sign*, that he would protect him from violence, and so he went away out from before *that symbol* of the divine presence, that was then made use of.

The

could be no sin for *brothers* and *sisters* to marry. Polygamy was forbidden from the very beginning, but there was no law against *near relations marrying*. It could be no extraordinary thing for the first people to marry in this manner; for where there is no law there is no transgression. It proceeds from positive laws, and not from nature, that such marriages are sinful. There is nothing in the character of brother and sister which makes it odious for them to become man and wife. If the Almighty had pleased, it might have been as lawful for them to have married together, as distant relations. Since now there are positive divine laws forbidding this practice, it cannot be observed without sin, but before the law was given it was not sinful.

The first accounts that we have of arts, is in the history of the family of Cain. Music was first invented by *Jubal*; he is called the father of all such as handle the *harp* and *organ*. This is a common name given by the Hebrews to all inventors of arts and sciences.

Music seems to have been one of *the first of the fine arts*, and *Lamech* has given us a specimen of his poetry, along with his *son's invention of Music*, and it must be allowed to be *no despicable exhibition of the kind*. In our language it sounds flat, but in Hebrew it is good poetry *.

According to the form of the poetry we may conclude that whatever improvements there have been made in music in after times, the first principles have been the same, and that music is a science derived from nature. Perhaps *Jubal* by making an assemblage of the notes of birds might form a system of music, and reduce it into parts fit to be played upon the harp, or any musical instrument. That this is the first account of music in the world is certain, and that the sons of *Lamech* were the first inventors of arts is also plain. How far they carried their discoveries we cannot be certain, and must leave this among the desiderata in history.

The next thing we promised to consider was the civil government of the world, after the fall as far as the scripture appears to point it out. Without giving it a particular definition or name, I shall proceed to describe it, and leave my audience to give it what name or definition they please.

Adam

* *Shemaan koli nese, Lamek hafenna immarti,
Ce-iso harageti lepiſti, wegeled le baburati.*

Adam was undoubtedly the first civil ruler in the world, and governed his family according to rules which God and nature pointed out to him. He was accountable to none but his maker for his government of his family, while they were in a state of minority. But when they were grown up, and come to years, the case plainly altered. Cain and Abel had property of their own, which they acquired by their different employments, and disposed of at their own pleasure. They offered sacrifices to the Lord without any interference of their father, that we hear of. Had they been under the direction of Adam, it is natural to observe, that their sacrifices would have been of the same kind, according to the meaning of the promise, that was given immediately after the fall; but the fact proves that they each had free property, and disposed of it according to their own wills. After the murder of Abel we do not find that Adam, the father of them both, pretended any power of life or death over him; and Cain's punishment came *from the Lord alone*.

After Cain went to the land of Nod, he began to build a city, and called it after the name of his son, *Enoch*; so he seems to have formed a separate state from that of his father. This is the notion which Cicero had of the first government of the world. In this state we find that all families were independent of others; for Lamech and his sons acted as freely as their fathers did before. They had distinct property, and improved their different arts, and employments as they pleased. Every son as he grew up had a right to settle in his own way, provided he

did not invade the property of others, and so it would appear that societies were entirely voluntary associations, managed by the mutual consent of parties. From the time that Cain slew his brother, we read of no tyranny till a little before the flood.

In the days of Noah, oppressors arose, whom our version of the Bible calls *giants*; but the Hebrew calls *oppressors*, or *killers of men*. The two families began to intermarry, and wickedness abounded. Government was now managed by might, and the weak suffered. Liberty was now no more; the will of oppressors was law: for this and other wickedness, the world was destroyed. After the flood, when Nimrod began to pursue the same practice, the Almighty interposed and scattered mankind abroad into distinct and free societies, as they had been before.

While the earth was unpeopled it was free to those who first took possession, and none had a right to dispossess them. The family from whence they went had no jurisdiction over them, nor claimed any, till by mutual consent they had associated together under general regulations. Every family became a new people, and a distinct nation governed by their own laws, till, on account of wickedness, God suffered one people to punish another. Wars and conquests were the effect of sin, and iniquity, and judgments of heaven for the punishment of wicked men.

As long as there are vacancies in the world, or lands unpossessed, the first discoverers are rightful proprietors, and the nations from whom they emigrate

grate have no power over them, according to scripture. They become a distinct people, and have a natural right to govern themselves in what manner they can agree. The families, after the dispersion, settled in different parts, and choose rulers and settled government according to their own judgments and inclinations. The posterity of Cain and the sons of Seth, and the people of Sodom and Gomorrah, were ruled by kings, who soon waged war with one another, as is plain from the account of Moses. In some other countries in after times the government was managed by persons, in our version of the Bible, called *dukes*, but in the Hebrew, called *leaders* and *instructors of the people*. Hence it is plain that the various governments in antient times were formed according to the different tastes of nations and people.

The government in the family of *Heber* came in process of time to be a theocracy, a government where God was the sole king, and all the officers of government appointed by him. When that family came out of Egypt Moses was appointed their subordinate magistrate, and had a system of laws given him to rule by. Both he and the people were subject to those laws, and no obedience to his commands was lawful except those orders, which agreed with the system given on mount Horeb. This is the first regular constitution that is recorded in scripture. This constitution was supported both under a commonwealth and a kingly government; though government by kings was rather an human than divine appointment. Israel

desired a king to be like the rest of the nations, and disobeyed the government which God had first appointed. He therefore gave them a king in his anger, and took him away in his wrath. This shewed plainly that the government of kings was not according to the will but the permission of the Almighty. As for a patriarchal government of divine appointment, it is such a fiction that it was never affirmed by any persons of good principles and sound judgment; but is the child of arbitrary power, intended to be a cover for enslaving mankind. Setting a side the government of the Jews, and it will be found, that nations have formed their civil government according to their *own interest*, or pride.

Our first parents, by transgression, forfeited the privileges which they enjoyed in a state of innocence; and among others they lost the enjoyment of the tree of life. This tree was a symbol of perpetual happiness to man, while he continued in his obedience to his maker, but after he sinned he was not suffered to touch it. The charge of Paradise was now committed to angels, and the visible tokens of Jehovah's approbation, and man's felicity were placed under a guard. The words in the 22d verse are a charge given to the angels, or cherubims, to watch over our first parents, lest through presumption they should add one crime to another. *And Jehovah said, the man is become as one of us, to know Good and evil, and lest he put forth his hand and take also of the tree of life and eat, and live for ever.* Since they had forfeited their lives by disobedience, the way to life and happiness was no longer

longer the same as in a state of innocence ; and the Almighty intended that they should understand that all his favours to them, for the future, should run in another channel. The tree of life, which was only a symbol of happiness in an innocent state, no longer answered this purpose, and the Almighty set before our first parents new signs which might teach them that life was no longer held *by merit* but by *mercy*.

The stile which Moses uses here, has puzzled all the commentators. Some think that the Deity is here speaking of himself, and intends to instruct the readers in the doctrine of the Trinity ; and others, that he is only speaking to the angels whom he calls *one of us*. But it is absurd to suppose that he would compare himself to angels, or account them *one with Deity*. It is also something problematical that the doctrine of a trinity is here intended ; it however, seems to imply, that the Almighty intended to instruct mankind in language suitable to their understanding. The personifications made use of in scripture, concerning God, are designed to shew mankind that there can be *no error* in their worship, when they make use of those names which he has assumed in his word. But to remove all kind of difficulty upon this text, it requires no more than to read it literally. *Now the man, or Adam, comprehending both the man and the woman, is become as one OF HIS*, to know good and evil, namely, the *deceiver* and his, mentioned in the 5 verse : for this is an ironical assumption of the language of the *deceiver*, who told our first parents that they should be as *Elohim*, knowing good and evil. *Man had now come at his ultimatum with regard to know-*
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ledge of good and evil, and was ready to try his next experiment upon the tree of life. This tree was a symbol of life to Adam, and taught him that he should be free of the principles of mortality, as long as he continued obedient to God ; but it does not appear that Adam tasted the tree of life during all the time he continued in a state of innocence. The Almighty now justly concludes, that from the experimental knowledge man had now acquired of good and evil, that as he had tasted of the tree in the midst of the garden, he would next attempt to try the fruit of the tree of life. There seems to have been some qualities in this tree that tended to promote health, and prolong life, which is manifestly implied in these words, *lest he put forth his hands and eat, and live for ever*. The Hebrew word (*olim*) signifies a long time, but does not signify *for ever* when used singly ; there is always some other word joined with it when it is used to signify *eternity*, or *for ever*. (*Ad*) joined to (*olim*) signifies *eternal duration*. But this phrase is not used here. It therefore signifies, that if *Adam* had tasted of the *tree of life*, that he would have lived as long, as that the curse that was threatened against his sin, would not have appeared to have been an immediate effect of the first transgression.

There are two things manifest in the character of *this tree* ; that it was designed in its natural qualities to preserve health, and prolong natural life, and was also a *sign of spiritual enjoyment*, and intercourse with God. While there was no prohibition passed upon this tree, there was free access to fellowship with the Deity ; but when this *sign* was removed, both the means of prolonging *natural life*,
and

and the enjoyment of *spiritual intercourse* with heaven, appeared evidently to be forfeited. Life, which at first, was a *free and natural privilege*, became now *precarious and uncertain* to man: The tree of life was placed under a *guard*, and the *terrors and signatures of destruction* were placed around it. Adam was also expelled the Garden of Eden, into which he was never again permitted to enter.

Cherubims, and a flaming sword were now placed at the east of the garden, and turned every way to guard the tree of life. These have been the puzzle of commentators, who have been disposed to make mysteries of the plainest things. *Cherubims* are used in scripture, as *signs or symbols* of the presence of *invisible powers*, which acted in these *symbols*. The *image of the sign* was *visible*, but the *agent unseen*. The sign being made visible to the sight, immediately *suggested* to the mind the presence of an *invisible agent*; which was also supposed to depart when the symbol was removed.

The visible sign by which the presence of these powers were represented were various, according to the actions and employments they were intended to perform; but all these appearances were *only signs of actions*, but *not images of the spiritual powers* who were *agents*. Those *Cherubims* which Moses placed over the ark of the testimony, are said to have *wings*, and to have been *made of gold*; it is also said, that with their *wings* they covered the mercy-seat, but what was their real image is not recorded; and the reason appears to be this, that no images of God were allowed to be made, nor are lawful. Even images of angels are absurd and ridiculous, for all the signs that are
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mentioned in scripture were not pictures of these beings, but signs of the actions they were sent to perform. Their presence was suggested by the visible appearance, the agent was only visible to the mind and understanding. Sometimes cherubims are represented as chariots, when actions of glory or warlike achievements are set forth; thus it is said, that the *chariots of God are twenty thousand thousands of strong angels*. This language is used to point out the majesty and power of *Jehovah*, both with regard to his authority, and the ministers of his providence. In *mixed actions* the *cherubims* are set forth under *mixed similitudes*; they are said to have the face of a man, of an eagle, of a lion, and of an ox; and the whole to form the image of a chariot with wheels.

As this was a sign of the destruction of Jerusalem, and of the merciful behaviour of God to the remnant of that people, the appearance of the cherubims pointed out what the invisible agents were to perform; The face of a man was the sign of humanity and tenderness, the eagle swiftness, the lion destruction, and the ox sureness or certainty of operation; and the whole machine united in one chariot, shewed that it was by war that Jerusalem was to be destroyed. But it was never intended to exhibit that complex machinery, as a *true image of angels or spiritual powers*.—
 "They were agents, the images only signs of their actions.

It amounts nearly to a moral certainty, that the cherubims that were placed at the east of the garden of Eden, were images of men, having the
 likeness

likeness of swords in their hands, signifying that to seek life by the same way it was forfeited was the certain way to destruction ; this *sign* also sets forth that our first parents deserved death, and was a symbol to teach them that there was nothing but ruin by seeking life according to their first condition. The flaming sword which is mentioned in our version as a thing separated from the cherubims, is in the Hebrew, conjoined ; *and he placed cherubims with a flaming, or brandished, sword at the east of the garden.* Every thing which shines and glitters is by the Hebrews called flaming, and a bright sword at a distance has the appearance of light. The word (*latat*) is by the seventy rendered the same way as in our version, a flaming sword, and certainly had that appearance in the hand of the cherubim. Josephus says, they were the images of what Moses saw before the throne of God ; but Moses does not say so : the images were probably represented to him upon the mount, but whither near the throne of God is uncertain. What shape the angels have in their *natural character* is perhaps uncertain, but to us they are invisible beings, and are only known by their general name and actions. As cherubim is a plural word, it is principally used when a number of these invisible powers are employed in carrying on the designs of providence, but it does not imply any supremacy among them. It may not improperly be termed a *phalanx*, or *company of angels*, who are all under *Jesus Christ*, as *their Lord*, who gives them their commands and directs their actions.—

Angels are sometimes called cherubim, and sometimes seraphim. These names they receive according to their appearances and offices they are employed in. When they appear as *flames of fire*, they are called *seraphim*, but when they appear in the *likeness of men with wings*, they are called *cherubim*. But these names relate to the office, they are for the time employed in, and the phenomenon they exhibit. The word seraphim signifies burning ones ; and cherubim, angels in the likeness of men with wings. But as these observations are not of great consequence, I shall conclude this Lecture.

LECTURE III.

The Character of ENOCH,—His Translation. History of the GIANTS, &c.

GENESIS V. 24,—vi. 1. &c.

And Enoch walked with God, and he was not : for the Lord took him.

And it came to pass, when men began to multiply on the face of the earth, and daughters were borne unto them, &c. &c.

CONCERNING Enoch there are two things to be considered, his *moral* and *public character*. The text says, *that he walked with God*, which evidently implies that he had spiritual intercourse with the Almighty, and kept his commandments. In scripture, when walking is applied to the mind, it always signifies the *agreement* or *disagreement* of the the heart to the *will of God*; and when it is applied to the tenour of a person's *whole behaviour*, signifies the *conformity* or *disagreement* of thoughts, words, and actions to the dictates of *truth* and *conscience*. The approbation of the conduct of Enoch is an evidence that he obeyed the divine commandments, at a time when men were living in great wickedness, in opposition to the known dictates of *truth* and *conscience*. From what is here affirmed concerning *this patriarch*, it

is manifest, that there is a spiritual intercourse between the *Deity* and those that *fear* and *obey* him. *Two cannot walk together*, the prophet informs us, *unless they be agreed*. When *Enoch* walked with God, it is plain that he *knew* him, and had pleasure in the intercourse that he had with him. The institutions of heaven, are not only intended to shew forth our *dependence* upon God, but also designed to be the means through which the Almighty conveys *spiritual strength and vigour to the soul*.

It would appear that a sober and godly deportment was an uncommon thing in that period, for *Enoch* is mentioned as a *singular person*. He seems to have exhibited a testimony against the abounding iniquity of those times, and by a *sober* and *religious* behaviour rendered himself remarkable. Men of such a character will always be *men wondered at*, and appear *singular*. Vicious men consider virtue, and virtuous persons, as a sort of *oddities* in the world, and though they are not able to disapprove their *principles*, or *practices*, are always ready to stigmatize them with some marks of disrespect.

In our translation it is said, *Enoch walked with God, and he was not, for God took him*. This reading conveys a very confused idea to the reader; but by reading it as in the Hebrew, it appears *clear* and *conspicuous*. It reads, *And Enoch walked with God, but not of himself, for God taught, instructed him, and took him*. The very name of *Enoch* confirms this sentiment, for it signifies a person *initiated by doctrine and instruction*. This shews that he was highly favoured of the Almighty,
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and that it was owing to his favour that he was such a distinguished personage.

As he was highly distinguished in his life, so the manner of his going out of the world is said to be uncommon. The apostle informs us, *that God translated him, that he did not see death*. It may be necessary to enquire into the difference between this translation, and the common deaths of mankind. Death commonly happens through the influence of some *mortal principles* in nature, or from *violence*. Both of these are enemies to *nature*, and she endeavours to avoid them. They both of them issue in corruption, and are generally attended with *pain*. It is manifest Enoch did not undergo *any of these*. *Corruption*, or *pain* are inconsistent with the notion of his *translation*. The most *rational* and *consistent* idea that we can have of the change of this antient *patriarch* is, that his body was made spiritual, like the body of Christ after his resurrection from the dead. That by an exertion of the divine power, his earthly frame was changed into a *spiritual nature*, without *pain* or *mortal dissolution*. It is highly probable that this translation was *instantaneous*, or in the language of the apostle, done *in the twinkling of an eye*, so that the translation was so quick, that none of those pains which ordinarily attend death were *ingredients* in it. It is also *next to certain*, that Enoch knew of it before hand, and was warned of God concerning his translation before it happened.— This was really the case with *Elijah*, as we are well assured by the scriptures, which tell us that it was the common topic of conversation among the
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the sons of the prophet, before that the prophet was taken up to heaven :—*Dost not thou know, say the sons of the prophet to Elifha, that thy master is to be taken from off thy head to day ?* and he returned answer that he knew. The translation of Enoch was certainly a thing well known to him before it came to pass. There is good reason to conclude, that the change which Enoch underwent was of the same kind with that which will happen to the saints which are upon the earth at the *second coming of our Lord Jesus Christ*.

Enoch was a *patriarch* and a *prophet*, and so had a *public character*. *Prophets* were persons raised up by God, to foretell things to come, or to teach mankind the doctrines of *truth*, with relation to their *faith* and *duty*. Enoch is the first prophet that we read of in scripture, and though Moses does not stile him a *prophet*, we are informed by the apostle Jude of his prophecy ; which *fully* determines that he was a prophet. In the whole history of the Old Testament it appears manifest that prophets were raised up in times of *general defection*, and apostacy from the truth ; and it is reasonable from the history of Enoch, and his *prophecy*, to conclude that the age in which he lived was *wicked* and *vicious*.

From what Jude has given us, of the prophecy of Enoch, and from the name which Enoch gave his son we may, with good reason determine what was the tenor of his prophecy. He prophesied both of the *coming of Christ* at the *end of the world*, and the *destruction* of the old world by the *flood*, Enoch, also the seventh from Adam, prophesied of these, saying, *Behold the Lord cometh with*

with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all the hard speeches which ungodly sinners have committed against him. This appears to have been the substance of his prophecy, and is mentioned by Moses, in the name of his son, in one word, *Methusalah*, which signifies that after his death, or immediately after he should die, the flood should come. The whole prophecy seems to have consisted of threatenings and judgments denounced against persons of wicked characters. It has been matter of much dispute whether there ever were any copies of the prophecy of *Enoch* handed down to posterity, and whither those which are said to be extant are not *spurious* and the invention of persons in modern times. This is a very frivolous controversy, for it would appear that Jude took his account of this prophecy from the writings of Moses, who has given the scope of the prophecy in the name of *Enoch's son, Methusalah*. The words of the apostle seem to be a commentary upon the prophetic name of *Methusalah*, which signifies, that as soon as he should die destruction should come upon the world; which according to the Jewish writers actually happened. They affirm that *Methusalah* died seven days before the flood came on, and that week was spent in mourning for this patriarch; and immediately after the mourning was ended, *Noah* and his family entered into the ark *. The moderns will not admit that there were any writings, or letters before

* Bereshith Rabba.

before the time of Moses, which does not at all appear credible ; for as there were *music* and other *arts*, it is as reasonable to suppose that there were means by *writing* to preserve the history thereof. Some have attributed the invention of this art to Enoch, but this is problematical. Noah might preserve the history of the old world in the ark, which would be of great use to his posterity, as long as the people were of *one speech*, and had but *one language*. After the confusion of tongues the history of mankind must have *been perplexed*, and as none were likely to understand the *language of another*, for some time, each party would be ready to conclude that the *original history was lost*. But this is no good reason to prove that the *anti-deluvians had no records*.

It was not long till *wickedness* came to a great height in the world. The posterity of Cain, who like their father, were *profligate*, soon fell into *idolatry*, and *all* manner of wickedness, while the children of Seth, who are called the sons of God, because they worshipped *the one true Deity*, called upon the *name of the Lord*, and observed the *institutions* which were appointed by heaven. In process of time the families of Cain and Seth began to mingle, which became the reason of great corruption to the latter. The posterity of Seth soon learned the practices of the seed of Cain, and provoked the Lord to anger with their wickedness.

These who in our version are called *giants*, were the seed of Cain, and they are called (*Nephilim*) *oppressors*, because they oppress the *weaker and inferior* ranks of men. They are supposed to have
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been men of *great stature*, and of an *enormous size*. It is very probable that they were persons of *larger stature* and *strength* than the rest of mankind, as being chosen for the *ends of oppression*, from among the rest, by such as assumed *authority*, and *dominion* over the community. It has been an easy matter in *all the ages of the world*, for oppressors to list under their command *troops* and *attendants* that *surpassed the generality of men* in stature, and *bodily strength*; which, when compared with others of the ordinary size, have appeared a sort of *giants*. It is most probable that those persons, called giants, were a sort of *chosen warriors*, or *military men*, who delighted in bloodshed, and were formed into *chosen bands*, on account of their *remarkable stature*, and *bodily strength*. But they received their name rather from their general *character*, of being *oppressors*, than from their *stature*.

In the history of this period, and this people, there is one thing which has greatly distressed the commentators, namely, how to account for what is said concerning the *sons of God marrying the daughters of men*. Though I have admitted that the sons of Seth held this first character from their worshipping the true God, yet I imagine that the *true sense* is, that both the *seed of Cain* and *Seth* are understood in this chapter, as doing the same thing. The words may be read, the sons of *Elohim*, or the *great and powerful*, saw the daughters of Adam, or the *inferior ranks*, that they were *fair*, and they took them women of *whomsoever they chose*. Though our translators have rendered them wives, out of *modesty*, I suppose, they are in the

Hebrew, only *women*, and as propably *other men's wives*, as their *daughters*. The intention of this sort of stile used by Moses, is intended to shew that those men who are called *gods* in this world, on account of their *power*, and *eminence* in society, were the very *bane* and *ruin* thereof, by their adultery and oppression. The characters of men in the sight of God are estimated according to the *good*, or the *ill* they do in society, in the situations in which they are placed. A *prince*, a *magistrate*, or any person exalted to any *high station* in society, when they *abuse their power*, and *influence* to the prejudice and hurt of the individuals of the community, come under the same predicament with the *giants* in this passage. The children of these unlawful marriages or connections, are said, for an age to have been men of a *name* ; or, as our version hath it, *men of renown*. They were named from the evil *part* of their character, which was the most predominant. They, in the following age were remarkable for *violence* and *wickedness*, for which the Almighty brought a flood upon the earth, that destroyed them all. It does not appear that the names of those wicked persons have been handed down to posterity ; for a good *reason*, namely, that God suffers the names of wicked men to go into oblivion, while the names of the righteous are held in *everlasting remembrance*. The account which Moses gives of the character of that people, plainly shews that these *sons of God*, and the *giants*, were the *same persons*, and not a different race of men ; and by reading the text literally it will fully prove that they were the same. *There were oppressors in the earth*

earth in those days, and also after that, when the great ones came into the daughters of the plebians, or lower ranks, they bare children to them, the same were powerful men, who, for a generation, or age, were men of a name. Moses is here endeavouring to shew the iniquity of these times, and among other acts of wickedness informs us; that they paid no regard to the *original institution of marriage*, given by God in a state of innocence; but took women of all which they had a desire to, and trained their offspring in the same *wicked* and oppressive practices; so that the sons were as remarkable for wickedness as their fathers.

It is a thing quite manifest in the history of mankind, that the gratifications of *fleshly lusts*, and tyranny in the government of nations, have kept pace with one another. The great empires of the world have been equally remarkable for tyranny, and libidinousness. The Assyrians, Babylonians, Persians, Greeks, and Romans, are so many proofs of this sentiment. What happened before the flood has been often the case since that period; giants are always the promoters of *filthiness* and *oppression*. It will be found true in experience that all supporters of arbitrary power, are also persons of *very easy virtue*. And though there are some exceptions against this rule, it is yet so universal, that it cannot be controverted. The most remarkable despots recorded in scripture, and other histories, have also been giants, that have taken wives whomsoever they pleased;—and what is still more extraordinary, it has generally happened, that when people have submitted to *despotism*, they have also

turned *loose* and dissipated in their conversation. In the time of the Roman and Greek republics; there was at least *some appearance of virtue*: *liberty* and *virtue* kept pace with each other, but when public spirit departed from those countries, and tyranny and despotism prevailed, all sorts of *looseness* and *dissipation* succeeded, till the very principle of nature, as well as religion, were set aside. When mankind think it no crime to oppress their neighbours, in taking away their property without their consent, they will soon think it as little sin to pollute their offspring, or corrupt their wives. If they do not establish *positive laws*, to authorise flagrant iniquity, they will find ways and means to evade the influence of those that have been made against it; and render laws of no effect. In such a situation of *nations*, if manners do not restrain the people from vice, laws cannot, because they are perverted; but it seldom happens that laws are perverted till the manners of the people are greatly corrupted.

When the sacred ties of marriage are not conscientiously regarded, the bonds of society gradually relax, till power and dominion succeed to law, and the words of despots are made rules. A man who has so far forgotten God as to suffer the *call of his lusts*, to set aside his *marriage obligations*, will not hesitate to tyrannise over her he has defrauded, and become as much a tyrant as he is unjust. Oppression begins first in families, but it seldom rests there; for the man who being once accustomed to tyrannize in his own house, when he is called to a more extensive scene of action, will act upon the
same

same principle *abroad*, that he does at *home*.— And the person that rules his family with rigour and severity, will rule a nation in the same manner, when he has it in his power,

There is one striking observation which may be made on this subject, namely, that when lust and tyranny abounds to an extravagant pitch, among nations and people; they are near to destruction. There is a *ne puls ultra* beyond which providence seldom suffers sinners to proceed without punishment. The cup of iniquity fills at last, and there is no longer impunity. The *Old world*, *Sodom* and *Gommorrah*, and the *nations of Gannuan*, are standing testimonies of this observation; even God's chosen people were not spared, when the measure of their cup was full. In the last period of nations, it will be found almost universally, that *uncleannefs* and *tyranny* have been the moral causes of their ruin and destruction. There is nothing that renders men so like the *beasts* as *habits* and *practices* of *libidinous iniquity*; and nothing makes them so like the *Devil* as the practice of *oppression* and *domination*. Whenever these two evils come to their height, the Almighty will bear with a people no longer. This is a sort of a pinching consideration to such as pursue the practice of *modern manners*, but it will be found true in the conclusion, and ought to be timely considered.— The history of the antideluvians is a *grave subject*, and has certainly been handed down to us for our *instruction*; it will be wisdom in all individuals to take warning from their catastrophe, and begin a timely, and thorough reformation.

Another

Another remarkable thing in the character of the world before the flood is, that notwithstanding the warnings which God gave the people, they remained perfectly secure, and never thought of their danger, till it overtook them. They were *marrying*, and *giving in marriage*, till the day that Noah entered into the ark, when the flood came and swept them all away. These *Giants* and *oppressors* set at nought the admonitions of Noah, which he, by the appointment of God, gave them, and paid no regard to the righteousness which he preached; but neither their *power* nor their *strength* could save them in the day of calamity. It would appear, however *tall* and *gigantic* they were, they were not *fifteen cubits high*, for the water covered them all. This terrible overthrow was not suddenly sent upon the old world; for God spared the inhabitants *an hundred and twenty years*, after he commanded Noah to build the ark.—But his patience produced no salutary effect upon their minds, for they continued in their wickedness, and perished in their folly. There is no question but that *wicked generation* considered Noah as a *wild projector*, when he proceeded to build so large a vessel at such a distance from the ocean; even in our own times, a practice not *apparently so ridiculous*, would afford sport enough to *infidels and unbelievers*. There is a period when the sport of wicked men, and the ridicule they throw forth against divine admonitions will be effectually spoiled.

When the waters came down in *cataraets* from the clouds, when the *fountains of the great depths* were opened, when all the *valleys* were overflow'd,
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and the the waters proceeded gradually towards the hills, the *sons of men, these anciant giants*, would find that *Noah was no fool*. As *all sorts of wickedness, and dissipation abounded*, we may well suppose that when *Noah* entered into the *ark*, that these *sons of men* would be employed in their *usual gratifications*. Perhaps some of the *chief oppressors* were just then engaged to take possession of the poor man's inheritance ; or, in *seducing his daughter by fraud, or seizing her by force* ; when in an instant of time a peal of thunder issues from a pitchy cloud and a column of water falls down upon his house ; the earth shakes, his house totters, the pillars crash, the roof falls in, he cries for help, but in vain ; every man has his own affairs to mind, and none can help another. The *strong flee to the mountains*, the *weak fall by the way*, and perish first in the *deluge*. There is *no safety*, *hills* cannot save them, nor *heights* preserve them ; they put no confidence in their maker, and now he will not deliver them. Ah what a catastrophe ! the *men of renown scrambling up rocks, climbing trees, standing on the tops of houses*, waiting with terror the fatal moment. The fair and delicate lady, that *laughed at Noah and righteousness*, and accounted it *ill breeding to reprove sin*, must now sink deep in the flood ; she who swimed in the dance, must now swim in the deluge. As it was in the days of *Noah*, so it will be when the Son of Man cometh. This is a grave, a serious, and important subject, and worthy our most serious attention.

My audience ought not to think, that though there will never more be a flood of water to destroy

stroy the earth again, that God will therefore suffer sin to pass unpunished. Though he has given his word that he will not send water any more to deluge this globe, he has not secured it against fire: he has many arrows in his quiver, and when sin comes to a great height he will always find means to have it punished. Though hand should join in hand the wicked shall not pass unpunished.

There are two prophecies in this first part of the first book of Moses, which I must not pass without observation. I have already taken notice of the prophecy of Enoch, but shall now take a more special view thereof. He called his son, Mathufelah. This name was a prophecy, that the flood should come immediately after *Methufelah's* death. This was a very significant method of prophecy. The people of that age could not name the son of Enoch, nor see him, but they would read the prophecy. In this respect Enoch said as much in a word, as many would express in a volume. But the word *Methufalah* signifies that *Shiloh shall die*, and it is a direct prophecy of the coming and death of the Messiah; so Jude might say truly that Enoch prophesied of the coming of Christ. It is one excellency of the Hebrew language, that one word, with some small variations, may signify different things, but at the same time these things though different, will always have some relation to each other, and agree in some particulars. *Moth. & Shilach*, which, when compounded, to express the name of Methufelah, signify *destruction*, or *death cometh*; and when they are compounded inversely, signify *Shiloh shall die*. To Noah and his family the flood which destroyed
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the old world was a purification; and teaches us that what is salvation to those that fear God, will prove destruction to those who hate him. *Noah* and his family were saved by water, according to the *apostle Peter*, * when all the rest of the world were destroyed with the very thing which saved *Noah*. *Enoch's* prophecy, expressed in *the name of his son*, which *Jude* mentions, has a special reference to the destruction of the world by the flood; for the word rendered *saints*, may read *holy ones*, and may signify the angels that were employed in bringing on the flood upon the old sinful world. Those ministers of justice were under the government of *Christ*, who is lord of all things, and judge of the world. The same administration of providence, that sent the flood of waters to destroy the antediluvian world, by the ministry of his angels, will also, at the last day, send these ministering spirits to gather wicked men to judgement, that they may be punished according to the *demerit* of their *crimes*.

The apostle *Jude* does not appear to have had in his view any other prophecy of *Enoch*, than what *Moses* has recorded, and therefore, all those *vain fancies* concerning some written, or traditional prophecy of *Enoch* are absurd, and ridiculous, *Jude* only cites the words of *Moses*, or expresses the *real* import of *Enoch's* prophecy, set forth in the name his son *Methuselah*. The names of those ancient patriarchs were not merely proper names of men, but for the most prophetic expressions, concerning their characters, and the events that should happen

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* 1 Peter, iii. 20.

in their time. This is a peculiarity in the Old Testament language, that is not to be found in any *other tongue*, with so much *precision*. Enoch was not the only prophet of those times; *Lamech* the son of *Methuselah*, was also a prophet, and in the name of his son *Noah* uttered a prophecy. He called his son *Noah*, saying, *this same shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed.* * *Lamech* was informed by the spirit of prophecy, that his son *Noah*, was a type and figure of him that was to come, who was to give all his people comfort, and true rest, from all apprehensions of the curse, which sin had brought upon the world. It is manifest that *Lamech* could not intend, in this prophecy, any *worldly rest*, because he saw the curse taking greater effect upon the earth every day; but he was informed by the spirit of truth, that there remained a rest for the people of God which *Shiloh* should obtain for all his children in the fulness of time. The Hebrew word (*Nicham*) which signifies to give comfort, implies also that the comfort is a free gift, and that *Lamech*, when he saw the effects of the curse every day growing more visible rested his hope upon the promise of a spiritual rest, and consolation, which pertained to another system; and was secured to believers by the word of the faithful and true witness. There were in the days of this Patriarch, no symptoms of the world growing better, or signs that the curse should have less effect upon the earth:—on the contrary, the wickedness of all ranks encreased, and the curse

grew

* Gen. v, 29.

grew daily more visible. But he was not without hope of being delivered from that curse; for he saw by the spirit of prophecy, that one should come who would send a comforter who should abide with his church for ever.

What was the state of human knowledge at this time is not easily determined. Some ancient writers affirm that both *arts* and *sciences* were propagated by *Seth*, as well as by *Jubal* and *Tubalcain*. There is no reason to suppose that when men lived to such an extensive number of years, but that experience would teach them the use of many things, which might be reduced into a system of art, and science. The very heathens have allowed, that men were at first *rude*, but that by experience they found out arts; but we ought also to take into this account the information which the *almighty* gave to some of his own people, who *honoured* and *feared* him. *Seth* and *Enoch* who are mentioned in scripture, with high marks of approbation, were most probably instructed by God in the use of those things that were necessary for human life, and useful for handing down a testimony concerning the works and providence of God. *Seth* is said by some to have been the first *inventor of letters*, and to have studied the *course* and *powers* of the heavenly bodies, which the ancients called the *affections* and *symptoms* of the stars. *Josephus* informs us, that *Seth*, to perpetuate the arts of *astronomy* and *astrology*, built two great pillars of brick, and engraved the principles of those sciences upon them. The same author declares that they remained till his time, and that he saw them in *Syria*. Whatever there may be in this, it is not improba-

ble that *Seth* and *Enoch*, and many other of the antediluvians might be well instructed in the arts and sciences. This will appear very probable when we consider that many of them lived to the age of *eight hundred years*, and had many opportunities to make experiments upon the principles of nature, and to examine *phenomena*. It is much to be questioned, whether science and arts have made as much progress in the new world as they did in the old; for what from supernatural information given *Adam*, *Seth*, and the first *patriarchs*, and the long experience which men of genius would have through their longevity, they must have had a better opportunity of acquiring knowledge than any since that time. If *Sir Isaac Newton*, had lived in health and vigour for the space of eight or nine hundred years, and continued to have made experiments as he did, it is reasonable to suppose that he would have attained to ten times as much knowledge as he did. when one man skilled in science dies in the midst of his career of enquiry, he is ready to leave his designs unfinished, or perhaps, not to have attained to the thousand part of what he might have reached, had his days been prolonged to a greater length. And what interrupts the progress of science still more; it is often a long time after one genius dies, before another arises. But upon the supposition of any of the antediluvians being persons of genius, of which we cannot reasonably doubt, but there were some men of capacity among them, they would have a long time to practise their principles, and make experiments upon the various powers, and phenomena of nature. These considerations at least
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make it probable that there was as much human knowledge among the antediluvians, as among men since the flood. It is very evident that it was not long after the flood, that *architecture* was carried a great length, which can be accounted for upon no other principles, than that Noah and his sons, preserved that art which they had received from their fathers before the flood. How the ancient skill in arts and sciences was forgotten, I shall have occasion to consider when I come to enquire into the dispersion of mankind after the flood. Let it suffice for the present to observe, that there can be no sufficient reason given why the knowledge of arts, and sciences, might not have been as extensive before the flood, as it has been since. There is no manner of doubt but as *luxury* and *dissipation* came to a great height, but knowledge would be less sought after; but as many of the first men continued to live till near the deluge, and some of them remained uncorrupted, they would most probably retain their love of knowledge, and pursue its principles.

It appears very clear and manifest, that a spirit of enquiry was very early in the world, and that the first men were not deficient in capacity. *Brass* and *iron*, and their uses, were very early discovered. Tubalcain soon found them out;—and music, one of the fine arts, was cotemporary with this invention. All these things shew that the first ages of the world were not unskillful in arts, though they soon turned rude in behaviour. But one thing is certain, that the ruin of the old world did not proceed from knowledge but wickedness. *Arts* and *sciences* cannot save the world from temporary judg-

judgments and calamities ; it is only the fear of the Lord, and keeping of his commandments that can preserve mankind from those judgments that are denounced against sinners.

It will be necessary now before we proceed to consider the lives of the antediluvians, and the age of the world at the flood. The opinions of writers are various upon this subject. The account given by the *Septuagint* is too *extensive*, the *Samaritan* too *short*, we shall therefore keep by the *Hebrew* reckoning, and give some reasons for so doing.

In the 130th year of the world Seth was born ; Adam lived 800 years after the birth of his son, and died in the 930th year of the world. Enos the son of Seth was born in the 105 year of his father's life, and the 235 year of the world. Seth lived 807 years after the birth of his son Enos, and lived in all 912 years, and died in the year of the world 1042. Cainaan was born in the 90th year of his father's life, and in the 325 year of the world, Enos lived 815 years after the birth of his son, and lived in all 905 years : he died in the year of the world 1140. Mahalalel was born in the 70th year of his father's age, and in the 395 year of the world. Cainaan lived after the birth of his son 840 years ; he lived in all 910 years, and died in the year of the world 1235. Jared, the son Mahalalel was born in the 65th year of his father's age, and in the year of the world 460 ; he lived 830 years after the birth of his son, and died in the 895 year of his age, and in the age of the world 1290. Enoch was born in the 162 year of his father Jared, and in the year of the world 622 :

Jared

Jared lived 800 years, after the birth of his son, and died in the 962 year of his age, and of the world 1422. Methuselah was born in the 65th year of his father Enoch's age, and the 687 year of the world; Enoch lived after the birth of his son 300 years, and was translated in the 365 year of his age, and in the year of the world 987. Lamech was born in the 187 year of his father Methuselah, and in the year of the world 874; Methuselah lived after the birth of Lamach 782 years, and died in the 969 year of his age, and of the world 1656. Noah was born in the 182 year of his father Lamech, and in the year of the world 1056; Lamech lived 505 years after the birth of Noah, and died in the 777 year of his age, and of the world 1651. Noah was 500 years old when the flood came on. According to this chronology the world stood 1656 years before the flood.

That this chronology is most likely to be true, appears from its being a sort of *middle* between the other *two extremes*. Besides, there has no good reason ever yet been given why the Hebrew chronology should not be followed. Some have argued against the possibility of some of the patriarchs having children at 65 years of age, because they imagine, that according to the proportion of their ages, a man could not become to *puberty*, at that age, but as this is merely substituting *conjecture* in the room of *positive* declaration, it can have but little weight. The translation of the *seventy* is not so universally faithful, as to be substituted in *this* place, instead of the Hebrew text; for which reason it is certainly more judicious to adhere

adhere to the *original* of the scriptures. The arguments on both sides are numerous, and some of them ingenious, but they are too tedious and unprofitable to be given in this place.

Moses, in this book of Genesis, in many things has been very particular, but there is one thing in which he has not been so *explicit* as could have been desired. There is no special or distinct account of the *positive ordinances* of religion among the antediluvians. The reason why these are omitted in this place, most probably is, that they were of the same nature, and kind, with those described afterwards, in his other writings. It is most reasonable to conclude that the antediluvian patriarchs were favoured with positive appointments from God; seeing some of them were his people in a *special manner*, and highly favoured with his presence, such as *Enoch*, *Lamech*, and *Noah*. The institution of sacrifices, appears evidently to have been a *positive* ordinance of the Almighty; for there is nothing in nature that could have intimated their necessity. Adam and his sons were *certainly* commanded by God, and instructed by *some revelation* to offer sacrifices. This revelation, when once received, could not be *totally* forgotten in such a short time, especially as the first patriarchs lived so long. That *species of sacrifices*, which related to *atonement* for sin, was certainly of *divine positive institution*. None of the sons of men could have devised such an expedient without particular instruction. It is so much contrary to the disposition of sinners to acknowledge guilt, while there is no apparent danger, that it is not probable that they

they would have fallen upon a practice which, in the most *pointed manner*, declares that they deserved death.

It can scarcely be questioned that Adam would teach his posterity the worship of the *true God*, and instruct his sons to *adore the supreme, Almighty, maker of heaven and earth*; and as it was now necessary to confess guilt, because men were sinners, it is reasonable to suppose that he would also teach them to confess their iniquities. In the days of Enos, *men began to call upon the name of the Lord*, and to erect places of public worship, and there is no question that it was in consequence of *some* divine appointment, that they did do. The reason why Moses does not point out their *forms and modes of worship* specifically in this place, may be, that the worship before and after the flood were the same. It is abundantly plain, that the distinction between *clean* and *unclean* beasts was made by an appointment of this *dispensation*; for Noah is put in mind thereof when he was ordered to take the several sorts of *animals* and *birds* into the ark; of the one sort he was to take *seven*, and of the other only *two*.—This declares in a very *explicit* manner, that Noah was acquainted with this distinction, and had been instructed in its intention. No *animals* or *birds*, at this time, could be accounted *clean*, or *unclean*, with regard to *food*, for there was yet *no* grant made concerning eating of flesh. This distinction must therefore have been made with regard to their *use* in *sacrifices*, which could proceed from *none* but *God* himself.

Concerning marriage, there seems to have been a *positive law*, besides that given to Adam at first, otherwise the *seed of Seth* could not have been blamed for marrying with the *family of Cain*.— That of forbidding mixed marriages of *believers* with *unbelievers*, appears to have been a *positive law* from the beginning : and for the transgressing of this *law* the *antidiluvians* were severely punished. God never left himself without a *witness*, but from the beginning of the world gave his testimony to men, concerning their duty, and sin.— Those moral maxims which are by the *Jewish* doctors called the *precepts of Noah*, seem to have been *original positive laws*. The first of these related to *strange worship*, or *idolatry*. The 2d was against *blasphemy*, or *curfing the name of God*. The 3d, against *uncleanness*. The 4th, against *blood-shed*, or *manslaughter*. The 5th, against *theft*, or *rapine*. And the 6th concerning *equity* and *justice*. The precepts given to the sons of Noah were of the same nature, and were much the same with the law of the ten commandments. Some call them *principles of the law of nature* ; but as there are no laws of nature, morally considered, that ever sinful man could have devised to have restrained himself from sin, we may still suppose that they were all originally *positive ordinances of God*.— The precepts which the Jews say were given to Noah, and his sons, are *seven*, and are a sort of abridgement of the whole moral law *, and are
mostly

* 1. Thou shalt serve no other Gods, but the maker only of heaven and earth. 2. Thou shalt remember to serve

mostly plain *aphorisms*, and obvious *principles* of morality. But they do not appear to have been of human devising, but have manifest marks of a divine original, and of coming immediately from God.

There is one point which comes next to be considered, and that is the *longevity* of the *antidiluvians*. The people in that period of the world are said to have lived so much beyond the present standard of human life, that it is not easy to reconcile the history with the rules of probability.— Without mentioning the methods that have been devised to reconcile the minds of men to this piece of divine history, I shall only offer such arguments as I think may remove every difficulty.

1. We must observe that we have as imperfect ideas of the salubrity and fertility of the antidiluvian world, as we have of the longevity of the first men. The effects of the curse did not all of

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serve the true God, the lord of the world, by sanctifying his name in the midst of thee. 3. Thou shalt not shed the blood of man, created after the image of God. 4. Thou shalt not defile thy body, that thou mayest be fruitful and multiply, and with a blessing replenish the earth. 5. Thou shalt be content with that which thine is, and what thou wouldst not have done to thyself, that thou shalt not do to another. 6. Thou shalt do right judgement to every one, without respect of persons. 7. Thou shalt not eat the flesh in the blood, nor any thing that hath life, with the life itself. These are the seven precepts of Noah, which the Jews call *the seven words*, that were delivered to his sons to be perpetually observed by all the worshippers of the true God. Bibliotheca Bib. Vol. I.

a sudden operate so *visible* upon the world, and while the natural purity of the air, and natural salubrity of the earth continued, the effect of longevity would be natural, though we should suppose the bodies of men of the same size as they are at present. There is not an anatomist nor phisiologist that can affirm, that men might not live a thousand years, provided they were born without *disease*, and the *air* and other *elements* were free of all *corruption*. All the vessels of the human body would last as long now as they did then, if they were as free of corruption, had the same *pure air*, and *healthful nutriment*. It is needless to have recourse to the human stature at first being greater than it is now ; for this is altogether problematical. It is not certain that ever men were in general of a larger stature ; the present stature would last *long enough*, provided it could be kept from *corruption*. It is the *noxious principles* that have crept into our nature, that so quickly brings our constitution to its exit.

2. Before the flood men lived upon a more simple diet ; they did not eat flesh, nor such gross food as men have done since. *Simplicity of diet* and *living according to nature*, would contribute much to their health, and consequently to their *longevity*. The noxious vapours which are in the earth, and the unwholesome damps which are in the bowels of the *globe*, were not then let forth into the open air ; of consequence the air would be more wholesome to breath in, and be fitter for prolonging life. After the flood it was otherwise ; the earth was shaken to its *centre*, and what was *stationary*
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in the bowels of the *globe* became *fluctuating*, and issued forth to the open air.

3. Another thing which would tend to prolong the lives of the first men is, that they lived mostly in the open country, and fields. We read of few cities or great towns before the flood, these are in general, the graves of thousands, which, in a free country air, would live much longer, according to the course of nature. A rural life, with moderate exercise, tends much to promote health, and prolong life. It does not appear that any fermented liquors were used before the flood; of consequence there is no mention of *drunkenness*, or of persons being *intoxicated* with drinking. This, in after times became *frequent* and *customary*, and was pursued so far that it is by several of the prophets accounted a national sin. *Noah* is the first, that we read of, that *invented wine*, of which he does not appear to *have known the use*, for he made himself drunk, and exposed himself to his own family. The drinking of fermented liquors of any sort must gradually *grind* the human frame, bring on *fevers*, and putrid *diseases*, and of consequence hasten death.

4. To all natural causes, we must consider the moral reasons of this longevity. God intended that the whole world should be inhabited, that every land should have its people, that his creating power, and providence might extend over all the earth. The longevity of the first men contributed much as a mean to this end, as we shall see afterwards, when we come to consider the inhabitants upon the world at the flood. The long lives of these

these antideluvians appear to have been intended as an imperfect image of that length of days, which men would have enjoyed provided our first parents had continued in the divine favour, that the world may still keep in memory the *fatal* effects of sin, and *guard against it*.

Before I conclude this *Lecture*, I shall consider in a few words the opinion of some of the most *eminent heathen* writers, concerning the moral causes of the flood. All nations of the world, whose history has been transmitted to posterity have all agreed in a general *belief*, that the earth was once *destroyed by water*. *Alexander Polyhistor* informs us of an Egyptian priest that related to *Solon*, out of the *sacred book* of the Egyptians, that before the particular deluges, so much celebrated by the *Greeks*, there was of old an exceeding great *inundation* of waters that overflowed the whole earth. *Lucian* mentions a tradition, which the people of *Hierapolis* had concerning the deluge, which differs very little from the account *Moses* has given of the flood *.

The

* The account, though fabulous, is not quite disagreeable, but rather diverting. This race of men, says he, which now is, was not the first, these are of a second generation, and from their first progenitor *Deucalion*, who encreased to so great a multitude as we now see. Now, of these former men, they tell us this story. They were contentious, and did many unrighteous things, they neither kept their oaths, nor were hospitable to strangers; for which reason, this great misfortune came upon them; all on a sudden the earth disimbowelled herself of a great quantity of water, great showers fell, the rivers overflowed, and the sea swelled to a prodigious

The fact is less or more acknowledged by almost all nations, and they generally agree in the moral causes of the flood.

Lewdness and oppression are considered as two of the moral causes of the deluge. Blasphemy against heaven and reproaching the moral character of the Deity, then also prevailed. *Ovid*, in his account of the world before the deluge, represents the inhabitants of the earth as *desperately wicked*. He points out *the son-in-law seeking after the father's life; brothers contending with brothers, wives and husbands* mar-

prodigious height; so that all things became water, and all men perished. Only Deucalion was left unto the second generation, upon account of his prudence and piety, and the manner wherein he was saved, was this--He had a great *ark*, or *chest*, into which he came with his children, and the women of his house, and then entered *hogs*, and *horses*, and *lions*, and *serpents*, and all *other animals* which live upon the earth, together with their mates. He received them all, and they did him no harm; for by the assistance of heaven there was a great unity between them, so that all failed in one chest as long as the water was predominant. This is the account which all the Greek Historians give of Deucalion. But the story of Hierapolis has something more in it. We are informed that in their country Deucalion built an alter over a chasm, into which the water run after the flood, and reared a temple over it, and consecrated it to *Juno*; and to confirm this story, not only the *priests* but the *people* in *Syria* and *Arabia*, bring here every year abundance of water, which they pour into the Temple, and though the chasm be but small, yet it receives a prodigious quantity of water and when they do this, they relate how Deucalion first instituted this custom, in memory of the calamity, and his deliverance from it.

murdering one another; step-dames poisoning their step-children; the son waring for his father's death, yea, all ranks prove to wickedness.

The stile and language in the original is strongly expressed, and points out clearly, the poet's notion of the wickedness of that age; though he dresses his thoughts in a fable *. The same author's account of the giants, is very like Moses' account of the antediluvians.

He not only shews their wickedness with regard to oppression among themselves, but their impiety and rebellion against heaven itself. He declares, *that heaven was not more secure than the earth, for the giants attempted the kingdom of heaven, and piled up*

moun-

* Vivitur exrapto; non hospes ab hospite tutus
Non focer a genero: fratrum quoque gratra rara est.
Imminet Exitio vir conjugis, illa mariti;
Lurida terribles Misceant aconita noverca.
Filius ante diem patrios inquit in Annos.
Vincta Jacet Pictas, & Virgo cœde Madentes
Ultima cœlestium terras Alstrea reliquit.

OVID. Met. lib. i.

All live by spoil, in safety none remain,
The guest is by his wicked landlord slain.
The son-in-law pursues his father's life,
Brothers with their own brothers are at strife,
The wife her husband murders, he the wife.
The step-dame poison for the son prepares,
The son enquires about his father's years.
Duty with piety expiring lies,
And justice weary'd out with bloody cries,
Last of the virtues seeks her native skies.

DRYDEN Altered.

mountains to the stars *. All historians and poets seem to agree that the deluge was sent on account of the wickedness of man, and agree with Moses in the moral causes of the flood.

To conclude this discourse, I must be allowed to observe that *impiety, oppression, and libidinousness*, are the sure fore-runners of divine judgments. Wherever these are found in a great degree, destruction is near at hand.

In modern times it is become a part of our infelicity that neither sin nor judgment are truly considered. Because the Almighty bears *long* and does not speedily execute his sentence against evil deeds, wicked men imagine that there will be always impunity; and so they seem to have thought before the flood, but the time came at *last*, when they found that the Lord was in *earnest*. He will not always *suffer the rod of the wicked to rest upon the lot of the righteous*, but will vindicate his character, and work their salvation.

I must observe also that the nearer the calamities approach a wicked people, the signatures of the divine displeasure are the *less regarded*, and more seldom

* Neve foret terris securior arduus æther;
Affectasse ferunt regnum cæleste gigantas,
Abute conessos struxisse ad sidera montes.

OVID Met. lib. i.

Nor was the heaven itself the seat of Jove,
Ev'n quite secure, through high this earth above;
The daring giants aim'd at his abode,
And meant to seize the very throne of God,

seldom noticed, As long as there is any sense of godliness among a people, there will always be some fear among them, when God's hand is stretched out; but when they become ripe for destruction they have no dread of the anger of God. Habits of iniquity, bring on *insensibility*, and the mind becomes *callous* to all admonitions, and reproofs. Noah preached righteousness, but no man regarded him; they were now *past feeling*, and nothing could rouse them except some *terrible* judgment. I wish my audience may take warning from their folly, and mind that this history of the antediluvians, is written for our instruction. Whatever happens, you must allow, that you were once put in mind to consider the word of God. It may be of advantage to you all, and it can *injure* none, in this assembly.

LECTURE IV.

*The Deluge.—The Character of NOAH.—
The Signification of the ARK,—A
Description thereof, &c.*

GENESIS vi. 9,—14, 15, 16, &c:

These are the generations of Noah : Noah was a just man and perfect in his generations, and Noah walked with God.—

Make thee an ark of gopher-wood : rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of : the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.—A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof : with lower, second, and third stories shalt thou make it, &c.

THE certainty of the *deluge* has been acknowledged by both christians and heathens, though some of each character has given but little attention to the history which Moses has handed down concerning it. There are no authentic accounts of Noah's flood, except what Moses has given us ; yet many who have taken hints from his history,

have been so *ungracious*, with their author, as to render his story suspicious, and the *deluge doubtful*.

Whether this flood was *partial* or *universal*, has been disputed both by infidels and professing christians. Some have affirmed it impossible, without a new creation of water, to deluge the world; others that it was morally unnecessary, because the world would not be wholly inhabited at that period. I shall discuss these two points, before I proceed.

I observe, that though we can find a sufficiency of water for this purpose, it must be allowed, to be *to us*, a *supernatural phenomenon*. To the Almighty, *natural* and *supernatural*, are the same, with respect to his power; for it requires no greater exertion of his power to create, than to rule matter. There are three kinds of reservoirs of water, mentioned in scripture, and found by *experience* in the *universe*; the *waters of the sea*, the *waters in the clouds*, and the *waters in the store-houses of the deeps*, in the *center*, or *depths of the earth*. Thus far revelation and experience agree. Now, suppose we should admit what has never yet been discovered, that there were as much dry-land as sea in this globe, it is manifest that one half of this system is *already* covered with water. But let us again suppose, which is not an unreasonable supposition, that the three divisions of water were *equal*, every one of them to the quantity of dry-land upon this earth, it is plain that two of them would cover the dry-land, and the third be sufficient to raise the water *fifteen cubits* above the highest parts of the earth.

2. It is impossible that the deluge could be *partial*, when the waters ascended fifteen cubits, above the
the

the *highest mountains*; for in that case the waters would also descend where there was no water, and without a miracle, could not be hindered from covering *all* the dry land. As that portion of this globe which is habitable, is only supposed equal to the quantity of waters in the sea, it is plain that the one half of the globe, was covered with water before the flood came on; when the flood began, the *fountains* of the *great depths* were also opened, which we have supposed, for good reasons, to be equal to either the dry-land or the oceans, This second source of waters would totally cover the face of the earth, and *inundate* the whole globe. There is a third source of waters, namely, those above the *expanse*, or in the *clouds*, above that part of the *atmosphere* where the fowls fly. This has been supposed equal to any of the other two sources, and would be sufficient to raise the waters fifteen cubits above the highest hills. The only difficulty is with respect to the waters in the *center* of the globe finding a passage to the *surface*, to unite with the other body of water to inundate the dry land. For it is reasonable to suppose, that though the *subterranean* waters might burst out through any impression of violence, they would, on account of their *gravity*, descend back to their *former receptacles*; as it is more natural for water to descend than to ascend. But though it should be *admitted* that it is *natural* for water to descend, yet in case of a *sudden eruption*, by means of any pressure upon the earth, the waters that were drawn off and pressed towards the surface, would be prevented from returning to their former *caverns* by the falling in
of

of the arch of the globe, which was sustained by those waters. In this case they could not return for some time, but must have gradually descended into the bowels of the earth.

But it was also *morally necessary* that all the earth should be deluged. All mankind had corrupted their ways; and as the *whole world* was inhabited; so it was morally necessary that the flood should be universal. That the whole earth was inhabited before the flood will appear evident, if we consider the number of people that, at a moderate computation, might be in it, during the space of near 2000 years; when men and women lived to so great ages, and had more strength and vigour, than we can suppose people to have now. According to a very moderate reckoning there might have been *thirteen million of millions, seven hundred and forty-three thousand eight hundred and ninety-five millions three hundred and forty-seven thousand and two hundred persons* upon the earth at the flood, which are more than have been upon it since that period of the world. This calculation may be demonstrated in such a manner that a man must be *highly unreasonable*, who will be so *positive* as to deny it. It must, upon the whole, shew a moral necessity for an universal deluge, when all the earth was peopled, and all flesh had corrupted their ways.

The moral causes of the deluge were *oppression* and unlawful *gratifications of lusts and appetites*. It appears from the account that Moses has given us, that sin and iniquity prevailed *universally* before the deluge; but one particular vice, which is specifically marked out, is *violence*. *The earth was filled*

filled with violence. Where corruption becomes universal violence always succeeds. Could there be greater violence than that of persons of *high rank*, and *power* taking the women of the *inferior* people, whomsoever they pleased. When people run wild in their *lusts* and *appetites*, they, in process of time, also turn unnatural. The lusts of men, when once they are indulged without restraint, are never satisfied with new objects.— From hence it has come to pass, that when they have transgressed the *laws of truth*, with impunity, they have also broken through *all the laws of nature*. When this is once the case *universally*, and corruption thus spreads through the whole body, nothing is competent to be a remedy, but an *universal ablution*. But the moral causes of the deluge are fully pointed out by the Hebrew word (*chamash*) in the text, which signifies,—1st, to commit cruel violence, as in the case of *Simeon and Levi*, mentioned, Gen. xlix. 5. *Simeon and Levi are brethren : instruments of cruelty are in their hands, (chamash) violence in shedding the blood of innocent people.* It is used in the same sense in Joel iv. 19. *Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judea, because they have shed innocent blood in the land.* The Edomites and the Jews were brethren, and the Lord forbade all violence between them, yet notwithstanding they shed the blood of their brethren, and committed violence.

2d, Injustice and fraud, Job xvi. 17. where Job appeals that what happened to him was not for any injustice he had done, because his prayer was
pure

pure, but from violence of others. It is such an injustice as does violence to the law, as mentioned in Hab. iii. 4. *Her prophets are light and treacherous persons ; her priests have polluted the sanctuary, they have done violence to the law.* When law is perverted contrary to its original intention, and made a colour for all sorts of *oppression*, then is the violence mentioned by Moses practised, and will always meet with a *deluge*, of some sort or other. When people are oppressed under the *colour of justice*, the oppression is so much the worse, as the oppressors have some shadow for their behaviour. There is no oppression so bad as that which is established, or *pretended to be established by a law.*— But as I have considered the moral cause of the flood already in explaining the characters of the antediluvians, I shall not proceed farther upon this point at present.

It is something surprising that among all the inhabitants of the old world there should have been none except Noah and his family *found faithful* unto God, especially considering many of them had lived in the days of patriarchs who were faithful, and had borne testimony to the truths of religion against the wickedness that prevailed. This is a distemper that has always been too common. There are few that have fortitude to resist custom, and that dare to differ from the leading voice of the community. The fear of reproach, and the loss of interest, will easily restrain men from their duty when zeal for the Lord does not prevail. In a time of general apostacy there have always been few that would run any risk for the sake of truth.

It

It is not to be supposed that all those antediluvians who perished in the flood, were the objects of everlasting displeasure; but that they suffered this public punishment because they conformed to the times, and would not bear testimony against the growing iniquity that prevailed. Wickedness generally begins among the *great*; and the *lower* ranks of men are fond of looking up to them, and even when their consciences informs them that this imitation is wrong, there are but few that have *fortitude* to listen to the voice of their own minds, against the voice of *custom* and private *interest*. In the whole body of history it cannot be found, that ever the *lower* ranks of men were vicious when their leaders and superiors were virtuous. In the history of Israel and Judah, we find when the kings and religious ministers pursued the institutions which were given by God, all the nation followed them, and the Lord blessed them all. But when the magistrates and the priests corrupt themselves, all the nation followed them; then it was that God threatened them, and at last punished them. Those who have given a testimony to the truth, in times of great wickedness, have always been few. There were but eight persons in the days of Noah. In the days of Lot there were only three, in the days of Elijah seven thousand, though even these had not fortitude to give an open testimony against public wickedness.

When mankind are rendered soft and effeminate by luxury and dissipation, they lose all sense of public virtue, and are easily intimidated by the threatenings of superiors. When therefore, men in power are vicious and given to oppress, the community enfeebled by luxury, yield through fear, and tamely

submit to every yoke. Persons who do not hope in God, and cannot *live upon little*, will be dupes to every exertion of power, and *yield up their conscience to the pleasure of their dominators*. The people before the flood had been long corrupted, and every sense of godliness was now worn off their minds to such a degree, that they were easily carried down the torrent of imitation. However many there might be that wished for a reformation, there were few that would venture to begin it; and every one continued to look at *another*, till the flood came and swept them away.

It requires a great degree of fortitude to resist violence, when it is practised by public authority; then, forms of law are called in by *oppressors*, to aid and enforce their *oppression*, and the ignorant vulgar, are made to believe that they have a divine *sanction*. In such a circumstantiated case, there is nothing but an universal judgment can vindicate the justice of God. Such a crisis, makes it necessary for the Almighty to shew that he is supreme among the sons of men, and governour of this world, But not to declaim too long upon this point I shall proceed to consider the character of Noah; the favour that he found with God,—and the means that were appointed for his preservation when all the rest of the world were destroyed by the deluge.

Noah, in the 9th verse of chap. vi. is said to have been a just man, and perfect in his generations, and to have walked with God. This is a high character, and when considered literally is more than can be said of any mere man that ever lived on earth. The word which is here rendered *perfect* is in the plural number

ber, (*tamim*) and seems to be a word of the same signification with the *thummim*, which was upon the breast-plate of the high-priest, and points out that Noah's perfection, with which God was pleased, and for which he was approved, was a perfection derived from him *who is the holy one*, in whom the *urim and thummim perfectly resides*. The reason why it is in the plural number is manifestly this, that the gifts of God which form a true *righteous character* are many, and yet proceed from the same source. In the text it is said that he was a just man and a perfect. The word *zadik* signifies one that is *justified*, for reasons grounded upon law, though the person justified is not *altogether perfect*, or *free from error*. Noah's perfection, and righteousness proceeded from *him who is the Lord our righteousness*, and the *holy one* of God. It is highly probable that the thing which ruined *Cain*, ruined the *old world*, namely, their not observing the true atonement for sin, or offering such sacrifices as were of divine appointment. Noah believed in God, and offered the *sacrifices appointed by the Almighty*, and rested his *hope* upon the atonement which the *Messiah* was to offer for sin, *in due time*. This *faith wrought by love*, and produced obedience to the *whole commandments* of the Lord. It will be found by experience, that in proportion as sinners rightly understood the divine method of reconciliation, so will their obedience to the will of God be conspicuous. Whenever persons are made to understand what they deserve for their iniquity, and perceive the intention of the *atonement by blood*, they will also be persuaded to serve

God and keep his commandments. Such as have this hope in them will purify their hearts even as God is pure. By considering the various characters among men, it will manifestly appear, that none are so pure in their conversation, as these who believe the faithful sayings concerning the work of Jesus Christ. There are indeed many who profess to believe in Christ whose religion is like the making of Babylon's image, which he saw in his vision, partly iron, and partly clay. They believe not the bare word of God concerning his Son, but mingle divine truth with human conceits. In the matter of their acceptance with God, they join the acts of their own minds, with *Christ's finished act of perfect obedience*. This is like the *dead fly in the apothecary's shop, makes all their ointment have a stinking savour*. This sort of people are often loud in their profession, but destitute of love and charity, censorious in their temper, evil-speakers, and back-biters of others. Their religion consists more in finding fault than in doing good; more in vending speculations, than in doing good and communicating. It is generally among *this sort*, that that you will find the *greatest hypocrisy*, malice, and misanthropy. But those who *believe the record concerning Christ*, like Noah, they would make a world happy, if it was in their power.

The age in which Noah lived was exceedingly wicked; his virtue on that account was more conspicuous. It is a rare thing to find a man so upright and steady, as to differ from the public in time of danger; when a man has multitudes to keep him in countenance, there is not much virtue

in taking a side ; but when he has nothing but truth to support him, it is evident that he believes it, when he runs all risks to defend it. When *suffering* and *martyrdom* is in *fashion*, persons of different characters may covet it,—the love of a name will go far.—But, when men suffer as Christ did, the loss of both life and reputation, they will only be true believers when they run that risk. Noah could have no regard to fame in differing from the old world, for he knew that none would live to praise him ; it was only love of truth and good hope that supported him. In this he was a very singular character.

It is also affirmed concerning *Noah*, that *he walked with God*. To walk with God implies *friendship*, and *agreement*, for the prophet declares, that *two cannot walk together, except they be agreed*. This part of Noah's character implies, nearness and intercourse : there is a sort of sympathy between God and the souls of his children, which in scripture, is called communion ; spiritual understanding, is called seeing of God in scripture. By the light of the word the mind sees God as really as the eye behold other objects through the medium of light. The scripture is to our minds, in spiritual things, what light is to our eyes in things material. The first makes things, before unseen, visible to the understanding, as the latter does objects to the eye. These are only different ways of seeing, and adapted to different powers in our constitution. The pure in heart as really see God, as the clear sighted behold visible objects.

But

But Noah observed the law and will of God. Keeping the precepts and ordinances of the Almighty is called walking in his statutes. This patriarch was not ashamed to be religious in the midst of a wicked and perverse generation. It requires great resolution to observe divine ordinances *strictly*, when almost all men despise them; the true fearers of God have occasion for great assistance from the Lord when they are called to do what all others despise. It was the intercourse which Noah had with Jehovah, that fortified his mind against all fears and reproaches. There is some reason to conclude, that Noah would be in danger of his life, as well as of his reputation.—Violent men, who had cast off all fear of God would not fear to commit an assault upon the person of one who feared him. But good *hope*, and true *love*, cast out all *fear*.

Noah must have been well persuaded of the coming of the flood, when he engaged in such an *extraordinary employment*, as to build the ark; the *task* was *arduous*, and the work *singular*. We do not hear that he *hesitated*, or *asked any questions* concerning it, or argued upon its *impossibility*, or *incredibility*. In this he shewed himself a *true believer*; he *consulted not with flesh and blood*, but *was strong in the faith, giving glory to God*. It is not very probable that he would find much assistance from the people of that generation, whose minds were bent upon other exercises; the most he could expect from them was *insult*, and *ridicule*. When once believers are satisfied concerning the divine word, they never reckon upon consequences.

quences. What God commands them to do, they are sure he will find strength and power to enable them to perform. The building of the ark was an arduous undertaking, but he who formed the plan could easily find both materials and workmen.

There are in the present age a great number who are infidel enough, with regard to this subject, and not much different from the old world; who are ready to argue upon the absurdity of the design and the impossibility of the execution.—Some have considered the ark of Noah far too small for its intention, and others have accounted it too large. It may be now necessary to enquire into its *design*, its *workmanship*, and *extent*, together with the *materials* it was made of.

The design of this ark was two-fold; to save Noah and his family, and to be a type of salvation by Jesus Christ. When God gave a commandment to Noah to build an ark, he also shewed him its whole design; that by this vessel, as an instrument, he and his family, and the rest of the creatures were to be preserved; and, that by this ark, as a symbol, he might see represented the true salvation of God. Through this as a sign, he saw the thing signified, and beheld the Messiah's day a far off. It will not be disputed that the design of this ark was to save *Noah* and his *family*, and the *creatures* from the deluge; but how it was intended to be a type and figure of Christ, and good things to come; there are not a few who deny this point. Without stretching this subject too far, I shall only observe, in the following particulars, in what respect it was typical.

1. It was a divine appointment for the salvation of creatures, who could devise no methods to save themselves. It does not appear that all the sagacity Noah was possessed of, would have enabled him to have devised a scheme for the safety of himself and family; nor could he have formed a plan of this ark himself. The whole scheme was a divine contrivance, independent of all human sagacity. Such another appointment is Jesus Christ. He is appointed for salvation to lost and perishing sinners, who could not devise any scheme to save themselves from a flood of divine wrath, that was ready to destroy them. The wisdom of man could never have contrived such a scheme of spiritual and eternal salvation, as that which is manifested in Jesus Christ. He is the true ark that saves his people from their *sins*, and *divine wrath*, that was denounced against them.

2. This ark not only preserved Noah and his family, and all the creatures from destruction by the flood, but it held and contained all their provision, and the means of their lives. They could no more have fasted all the time of the flood, than they could have saved themselves without the ark. But as this ark kept out the waters of the flood from destroying the creatures that were in it, so it preserved all their provision and nourishment. Such a Saviour is our redeemer, who not only delivers miserable sinners from the wrath and indignation of a righteous God, but *has received gifts for men, that out of his fullness we might all receive grace for grace*. A mere deliverance from actual punishment could not be called a *perfect salvation*; existence, without enjoyment suited to the mind, though

though no new pains were inflicted could not be called life in a moral and spiritual sense. But our deliverer is our provider, and furnishes the souls of his children with spiritual and divine nourishment. His *name* and *character*; his promises and ordinances, are *nutriment* to their souls, as *truly* and *really* as the food that was stored up in the ark was food and nourishment for the creatures that were in it.

3. The ark, and the salvation obtained by it, were the effects of a gracious and free promise of God. *And with the will I establish my covenant; and thou shalt come into the ark; thou and thy sons and thy wife, and thy sons wives with thee.*—The Messiah, our saviour, is the effect of a gracious and free promise also. *He shall bruise thy head and thou shalt bruise his heel.* It was, because God promised to *send Christ*, that he came in the fullness of *time*. When the days were fulfilled that were spoken of, by Moses, and the prophets, then the promise brought forth the *man whose name is the branch*.—Who, in the office and character of a Redeemer, obeyed unto the death, to *redeem sinners from all iniquity, and to purify unto himself a peculiar people zealous of good works*.—The Almighty, in this promise to Noah, seems to have had an eye upon the *great atonement*; for the Hebrew words (*va-hahimoti eth berithi*) read literally, *I will cause him that was cut off to rise up again*.

As Noah was about to be, in a manner, buried in the flood of waters, the Almighty, to support his hope in the midst of appearances that were

against him, that he would do a more *wonderful thing*, than preserve him in the ark; for he would *cut off the Messiah*, and make him *suffer unto death*, and yet would *raise him from the dead*, and *give him glory*. Persons that are unacquainted with the *idiom* of the Old Testament language, are ready to imagine that (*berith*) the word rendered *covenant*, in our version of the the Old Testament, signifies a *contract*, or an *agreement*, between *God* and his *creatures*; whereas it only signifies a *free promise*, ratified with blood, to teach us that the death of the Son of God is the *channel through which all promised mercies come to us*. Covenants among men were of old, ratified by sacrifices, or the cutting asunder of animals, to shew what each party wished might happen to them, provided they broke through their engagements to one another. But the word *berith* is used in that case rather to point out the ceremonies that were used in making of human contracts, than being expressive of a covenant itself. When God is said to make a *covenant*, or *establish a covenant* with men, it always signifies the *making of a promise freely*, the benefits of which are bestowed upon his creatures, for the sake of the Messiah, who was the *berith given to the people*, or the great sin-offering that obtained remission of sin, and the enjoyment of divine favour. It is impossible that *berith* can signify a contract, between God and man, in any sense that we can understand it; for the Deity could never be supposed, by the *cutting asunder*, and *dividing of animals*, to suggest the possibility of his breaking his promises. All therefore

fore what is meant in scripture by God making a *covenant*, or *berith* with sinners is, that all his promises are ratified by the *blood of his beloved Son Jesus Christ*. This covenant which God made with Noah, was an *absolute promise*, that he and all his family should come into the ark; and insured their disposition to enter into it, as well as their safety when they were in it. There are two intentions of the word *covenant*, or *berith* in the Old Testament; the one is to shew by what tenour the Lord's ancient people held the *promised land*, and the other to set forth by what title men come to the possession of the kingdom of heaven.

Under the *theocracy*, the Jews held the possession of the earthly Canaan by *good works*, and *obedience to the laws*, and *ordinances*, that were given upon mount Horeb. It was for the transgression of these laws that they were punished with many grievous afflictions, and afterwards carried captive into Babylon. This was a *covenant of works*, and something of the same nature with the tenour upon which the earthly Paradise was held by our first parents. The promises concerning the kingdom of heaven are very different from this covenant; they are free and absolute declarations, concerning things to come, which are infallibly secured, by the very *promise itself*, and are the true spirit of the *berith* or *covenant of promise*.

The reason why the Almighty placed the Jews under a covenant of works, with respect to the land of Canaan, seems to have been, to shew the impossibility of men being saved by a covenant of works; for if they could not hold the possession

of the earthly Canaan by obedience, but were always ready to transgress the moral and political laws of that constitution, they could far less observe the law perfectly, both in the letter and spirit thereof, so as to merit the kingdom of heaven.

4. And lastly, The ark in the midst of the waters was a figure of the church of the living God, in the midst of the troubles and persecutions of the world. Though afflictions and troubles, as the *Psalmist expresses himself*, may swell to the brim, they shall not overwhelm the children of God, nor once come near to them so as to hurt them.— It was an amazing instance of divine goodness and power to Noah, and his family, thus to preserve them, in the midst of such a general destruction; and it is equally amazing to those who consider it soberly, that the church of Jesus Christ should be preserved in the midst of so many powerful enemies. But to drop this parallel, I shall proceed to the the description of Noah's ark.

In this description I shall consider the *plan, workmanship, extent, and materials*. The plan of this ark was not like that of ships that are moved by *sails, oars, or rudders*. It was so contrived as to be calculated to move upon the waters, and could not be easily overset with the force of winds and waves. *Tebath*, which is rendered ark, might with more propriety be rendered an house; for it is undoubtedly derived from *beth*, which signifies an house, or habitation to dwell in. It was in all respects an house to Noah and his family, though it floated upon the waters. The contrivance and plan of this floating habitation was exceeding well calculated

lated for the end it was intended for. It was six times as long as it was broad, and ten times as long as it was high. The length, breadth and height were exceedingly well proportioned to make it sustain winds and storms, and also made it contain all the things that were intended to be put into it. Moses informs us that it was three hundred cubits in length, fifty cubits in breadth, and thirty in height. A cubit is generally allowed to be one foot and a half, this would make the ark 450 feet in length, 75 in breadth, and 45 in height.— This plan will be found to be the best suited for the intention of this vessel, of any that possibly could be ; and whether it had been larger or lesser than it was, it could not have been in any other proportion so well fitted for its design. This figure of the ark being in all respects rectangular, and being defended by pitch against the water, was like a right angled solid, perfectly impenetrable, and would be proof against almost any given force. Without altering its form it would be impossible to dash it to pieces. As the principal design of this appointment was to preserve the creatures that were in it, and not for moving swiftly in the waters, the plan of it was the best that possibly could have been contrived, and argues that the author was a perfect architect. Infidels who have ridiculed this piece of divine history, on account of Moses' description of the ark, have expressed more folly and malignancy against truth than skill in geometry and science ; for if all the geometicians of the world were to join in one contrivance they could not project one better than this ark,
for

for the end of preserving *man* and *beast* from the violence of a *deluge*. There is one thing that may be said concerning Noah's ark, that it was so formed, that there have not yet been any contrivances in navigation calculated to withstand winds and waves, and to preserve alive living creatures, without fails in the manner that it did. In many respects it may be considered as the most perfect model of a vessel that ever was devised *.

The workmanship of this *ark* was executed according to a divine plan, that was given to Noah; and the various materials that were appointed, were severally applied according to their designs and purposes. Concerning the materials, Moses says no more than that they were *gopher-wood* and *pitch*. What sort of wood this was, is not easy to understand from the
single

* The authors of *Bibliotheca Biblia* affirm, that about the beginning of the last century, one Peter Janson, a Dutch merchant, caused a ship to be built for him, answering in its proportions to those of Noah's ark; the length of it being 120 feet, the breadth of it 20, and the depth of it 12. The grave people of that country looked upon this project to be a device of Satan, and made sport with Janson during the time the ship was building. But it was found upon trial to answer the purpose of commerce better than any other form whatsoever; and contained more in it, was wrought with fewer hands, and was a better runner than any made before; only, it was found not to be fit for war, which was none of its intentions. From hence it would appear, that this ark was not only divinely contrived, but philosophically just in its proportions for the end for which it was intended. And we may also infer that navigation upon the whole is a divine discovery.

single term used to express it. The opinion of *Fuller* and *Bochart* is the most probable, that it was Cypress. This is confirmed in the first place from the similitude of the Hebrew *gophar* and the Greek *Κυπαρισσος*; for by taking away the Greek termination, *cupar* and *gophar* differ very little in sound. In the second place, there is great abundance of Cypress trees in that part of Syria which lies near to Babylon. And thirdly, it is observed of the cypress, that it is less subject to decay than any other tree whatsoever, for this reason, that the sap that is in it is so bitter to the taste, and so offensive, that no worm or corroding animal will touch it, so that works made of this wood will last for many ages.

The pitch with which this ark was daubed within and without, has afforded much speculation to the critics; some having considered it as a sort of bitumen taken from the earth, which, they say, is plentiful in that country; of this opinion is *Bishop Patrick* and *Stackhouse* in his History of the Bible. But as we may find the signification of this word in the other parts of the writings of Moses, by considering how he and the other scripture writers have used it, we will be more able to determine its signification in this place. It is used for an expiation, or price of redemption in many places in scripture, viz. *Exod.* xxi. 50. *If there be laid on him a sum of money, he shall give for the ransom of his life, whatsoever is laid upon him.* The word for ransom here is *copher*. This word is rendered camphire in the Song of Solomon, Chap. i. 14. but it should be read Cypress. *My beloved is as a cluster of cypress in the vineyards of Engedi.* Thus it would appear that it was an odoriferous

odoriferous tree, and though disagreeable to the taste, was grateful to the smell, on account of the pitch that was in it and issued from it. The pitch which Noah made use of on this occasion, was more probably obtained from the same wood of which he built the ark, than made of bitumen taken from the earth. Pliny in his history of pitches mentions the pitch of the cypress tree; but it does not appear that Pliny understood the cypress. *Hegesippus* and *Jerome* affirms, that its fruit was like to black-berries and that it smell'd like spiknard. As this extraordinary vessel was not only a temporary safety to Noah and his family, but a type of a *better salvation*, there is reason to conclude that this *Gopher-wood*, and *copher*, called *pitch*, with which the ark was chalked, were as near related as a tree and its *gum* or *rosin*; and that Moses uses this word afterwards to signify a covering, or price of redemption in allusion to its first significant use, and purpose, with respect to the ark. Pliny affirms of the *cedar* that there is a pitch that is extracted from it, that the *Egyptians* use in embalming their dead, that if but once spread it around a dead body, it will preserve it from putrefaction, and he makes the *cypress* much of the same nature. I suppose he intended to point out the *gums*, that are extracted from those sorts of wood.

As the gum that is extracted from the cypress tree is a great defence against corruption, it is most probable that Noah made a pitch thereof, both to defend the ark from worms, and putrefaction, and to preserve it from water. This pitch was the outward cover of the ark, and from this word our term
cover,

cover would seem to be derived. Such materials were in their own nature calculated to resist the flood, and to last for ages.

Another thing to be considered in this enquiry is, whether this extensive vessel was competent to hold all the creatures and animals that were necessary to be put into it, according to the account of Moses. To determine this point, we must first consider how many classes of creatures there might be to put into it, and how many of each class. This at first view will appear to some as impossible, as to number the sand of the sea, or to count the number of the stars, but upon enquiry we shall find it not such a *hard matter*, as some may imagine; and, that the ark, instead of being too small, will appear large enough for all the various animals that were to be put into it. The classes of animals are three; 1. such as live upon hay, or grafs; 2. such as live upon roots, and fruit; 3. such as live upon flesh. Of all these there are not above 17 to be reckoned among the clean; and we must exclude from the whole all animals of *equivocal generation*, as *insects*; all that are accustomed to live in water, as *fish*, and *water fowl*; all that proceed from a mixture of different species, such as *mules* and *hyenas*, and such like animals, the one generated by *asses* and *mares*, the other by *foxes* and *wolves*.

There are of animals that are capable of living upon *hay*, not more than 26 species; of those that live upon fruits and roots, only 12, and of carnivorous animals not more than twenty sorts.

They may be classed in the following manner which will easily shew the probability of what has been affirmed :

Creatures that live upon hay.

The horse	Bonafus	Stone-buck	Roe
Afs	Buffalo	Shamois	Rinoceros
Camel	Sheep	Antelope	Cameopard
Elephant	Hepciferos	Hart	Hare
Bull	Broad-tail	Buck	Rabbit
Urus	Goat	Reindeer	Marmotte
Bison	Elk		

Creatures that live upon fruit.

Hog	Monkey	Hedgehog	Ant-bear
Baboon	Sloth	Squirrel	Armadilla
Ape	Porcupine	Guinea-pig	Tortoise.

Creatures that live upon flesh

The Lion	Cat	Stoat	Wolf
Bear	Civit-cat	Weezel	Fox
Tyger	Finnet	Castor	Budger
Pard	Polcat	Otter	Jackcall
Ounce	Martin.	Dog	Caraguga.

Concerning these creatures Noah received an express commandment, that of all unclean beasts there should only *one* pair be taken into the ark ; and of clean beasts only *seven*. The commandment is express. *Of every clean beast thou shalt take to thee by sevens, the male and the female ; and of beasts that are not clean, by two, the male and the female.* Among these creatures the number of clean beasts bears no proportion to those that are not clean, and the number of large animals are so few, that
the

the lower story of the ark would be sufficient for them all, and more, had there been any occasion. According to Moses, this story was ten cubits high, 300 long, and fifty broad, this would make 225,000 solid feet, which, after making large allowance for divisions and partitions, would be fully sufficient to hold all that could be put into it, according to the commandment given to Noah. This lower story would then be sufficient to hold all the beasts of whatsoever kind that were to be preserved alive.

The second story of the ark, supposing it of the same demension with the first, would be sufficient for holding all the food that was necessary for man and beast, and leave sufficient room for such passages in the floor, as might be necessary for putting down provender to the beasts in the lower story. The whole animals in the ark would not be equal in their consumption of food to 300 oxen, and as many of them lived upon food that would lie in less bounds than hay and fodder, there would be an abundant space for their whole sustenance.

Some learned men have imagined, that Noah took in a great number of sheep, to be food for the carnivorous creatures; but this is not said by Moses, nor was it all necessary. There was no animals in the ark but what would easily eat fruit or roots when hungry, and flesh is not absolutely necessary for the life of any animal. There is nothing in the structure of the stomach of these carnivorous creatures, that renders it necessary for them to live only upon flesh. It is plain, when all the creatures were first made, that they were not allowed to eat one another; for then both birds and beasts fed

upon fruits and vegetables. *Behold I have given you every herb, says God, bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat* †. There are many animals that are of the carnivorous kind, that we know by experience, can live upon other food; such as *dogs, cats, foxes, lions,* and several others, that would have no occasion for flesh.

Several learned men have employed their studies to provide flesh for the carnivorous animals shut up in the ark, when it is beyond all controversy that the stomachs of these animals are fitted for the digestion of fruits and vegetables; that such would be more salutary both for them and their keepers, and would create a less demand of drink throughout the course of their confinement. There is not the smallest foundation from the text to suppose that there was any provision of flesh meat made for any of those creatures. There are several instances in history, to shew that the most ravenous animals may be brought to live upon other diet than flesh. Philostratus in his *Apolinus*, l. 5. informs us of a lion in Egypt, which, though it constantly went into the temple, would neither lick the blood of sacrifices, nor eat any of the flesh, when it was cut to pieces. And Sulpicius Severus gives an account of a monk of Thebias, who fed a lion with apples. “ When (says he) we came to to the tree where our

cour

† Gen. i. 29, 30.

“ courteous host led us, we there perceived a lion,
“ at the sight of which, I and my guide began to
“ tremble, but as the holy man went directly up to
“ it, we, with much fear and agitation, followed
“ him. The animal at our approach modestly re-
“ tired, and stood very quiet and still, while the
“ good man gathered it some branches of apples,
“ and as he held them out, the lion came and eat
“ them, and so went away*.” We are also inform-
ed by Phocas, that there are lions in the holy land
which are fed with bread. It is most probable, that
the providence of God disposed all the inhabitants in
the ark to abstain from animal food, for this reason,
to preserve them from sickness during the time of
their confinement; and it is manifest, that at first the
motion of the ark would have such an effect upon
them, as to make them take less food than if they
had been in their ordinary situation. It appears
from what has been observed, that the two first
stories of the ark would be sufficient for the animals
and their provision.

The

* Ergo ubi ad illam ad quam nos humanitas nostri hospitis
ducebat, arborem pervenimus, leonem ibi offendimus; quo
vifo, ergo & ille dux meus intremum, sanctas vero ille
incunctanter accessit; Nos licet trepidi, secuti sumus. Fera
paululum (cernet imperatum a Deo) modesta discessit, &
constitit; dum ille adtigua ramis humilioribus poma decer-
peret. Cumque plenam palmulis manum obtulisset, accurrit
bestia, accepitque tam libere quam nullum animal domesti-
cum; & cum comedisset, abscessit. Nos hæc intuentes, &
adhuc trementes, facile potuimus expendere, quanta in illo
fidei virtus, & quanta in nobis esset infirmitas.

Salvici Severi Dial. i.

The upper story of the ark shall next be shewn to be sufficient to hold all the several species of birds, even though they had been more numerous than they were.

They have been divided into nine sorts, and reckoned to be an hundred and ninety-five in all. But there are so many of them so small, that they might be kept in *cages* or *small districts*, one above another, and their food, could not take up much room; so in this story there would be sufficient space for Noah and his family to dwell in, and room also for offices and apartments to do other business. A learned divine, of our own nation, has made a calculation of the fowls in the following manner. *

1. Carnivorous birds 66—birds of short wings that live upon fruit 17—birds of long wings that live upon fruit 18—birds of short thick bills that live upon fruit 16—greater birds that live upon insects 15—lesser birds that live upon insects 12—aquatic birds near wet places 17—aquatic bipedes 16—aquatic pleripeds 18. The sum is 195. Now as few of these birds are accounted clean, only two of one sort of the far greatest part could be received into the ark, it is manifest there would be sufficient room for all the creatures that were appointed to be preserved.

There is one difficulty that occurs in this place, which infidels have made a handle of, namely, how came all the various creatures to Noah into the ark? It must be allowed that the place where Noah resided could not be very far from Paradise and the garden of Eden, where at first all the various species of birds and animals resided; it will therefore appear

appear reasonable to infer, that in that neighbourhood there would still be some of all the various species of beasts and birds. Hills, valleys, rivers, and brooks, were in that country in abundance, and there is no reason to question, but most of all the creatures would at first be natives of that country, so that it would not be difficult for Noah to find the number of the various sorts he wanted; but we must also consider, that divine providence, which was especially concerned in this whole affair, would no doubt assist remarkably, in gathering the creatures to the ark, either by directing their instinct, and making them come voluntarily of their own accord, or by enabling Noah, and his family, to use such means as might bring them together. It is not impossible that before the flood came on, as Noah had warning of it long before, he might tame creatures of all sorts, that it would not be so very difficult when the deluge came, to bring them into the ark. They might have all been properly arranged before the rains came on.

There has been much speculation concerning the window, that is said to have been in the ark, and the light that was necessary for Noah, to enable him to do the necessary business, which he was obliged to do to the creatures, during the time of the flood. Some have thought it impossible that they could live for want of air, and have contrived some *strange schemes*, to supply the *inhabitants* of the ark, with this *necessary ingredient* of life, To repeat the manifold conjectures that have been made, would be tedious and wearisome. But to supply the ark with air no more would be necessary than such windows

windows as are in ships, or any other vessels, which carry animals for several months upon water. The opening of windows would not endanger the vessel, though some water might come in; for by the means of pumps, or letting it out another way, the vessel would soon be clear of any accidental quantity of water, that might come in through the air-windows of the ark.

There is no good reason can be given why this ark might not have below the first floor, a sort of *hold*, in form of a keel in which some water animals might be stowed; such as *frogs* or some others, that live in water, or are *amphibious*. It would not be difficult to send all the water which might come into any of the other stories down to this hold, and from special vents, make it mingle with the waters of the flood. It is sufficiently plain that the window in the upper story of the ark could not give light, nor introduce air, to the creatures in the lower stories, and it would undoubtedly be necessary, that every apartment in the ark should be supplied with both light, and fresh air. We may easily suppose, that that part of the ark above the waters, would have in all its *stories* and *rooms*, certain air-windows, which, in the day time, would also give light to Noah and his family, when they were performing their offices in their several departments in the ark. When high winds and storms ceased, these windows might be kept open as long as Noah thought fit, and shut at his pleasure; and even in the midst of a storm, might be opened, for as long a time as was necessary, to let in abundance of fresh air.

Noah

Noah would undoubtedly have something in the ark to answer the purpose for light ; though we read of no candles so early as the flood, it must be allowed that there were then something which answered the same purpose to the people of that age. If there was fire in the ark, light would easily be found, and fire is a very necessary ingredient for purifying the air in such a vessel as the ark was. It is no absurd thing to suppose that Noah might be capable of contriving such a light for the ark as might serve all the purposes of the vessel, and the welfare of all the creatures that were in it. When Noah received a commandment to build this marvellous vessel, he was ordered to prepare light for it ; the word (*zohar*) which our translators render *window*, literally signifies *light*, or any thing that gives light. Sometimes it signifies *oil*, and it is not improbable that what we call here a window, was some lamp or lamps with oil intended to give light to the ark. The divine mandate reads (*zohar ta-asheh latebah*) *light shalt thou provide, or make for the ark*. There is not so much as any mention of a window for light, in all this history of the flood ; nor does *zohar* here signify a window, but light only. Moses makes use of another word for light, chap. viii. when he gives an account of Noah's opening the window of the ark. The word here is *calon*, and has a different signification from *zohar*, which signifies light, or to send forth light. The first word certainly is used by Moses to signify some composition which the Almighty directed Noah to make to serve the purposes of light in the ark, and the latter to signify

any window or hole that was in it. There is nothing in the Mosiac account of the deluge that determines how many windows there were in the ark : there might, for any thing we know, have been as many windows as separate appartments in this ark of Noah.—But it may be inferred with a good degree of certainty that there were more than one or two windows in this ark. That phrase in ver. 6. chap. viii. *he opened the window of the ark*, may more probably be read, *he opened a window in the ark*, which will imply, that there were several more besides one ; and indeed the very nature of the case required that there should be more. By supposing that there were windows in the ark in proportion to its magnitude, we will find a sufficiency of fresh air, and in the day-time a sufficiency of light to serve all the necessary purposes of man and beast. There will be no occasion to adopt any absurd or ridiculous hypothesis to provide free air, and light for the inhabitants of the ark. Some have thought that there were some self-shining substance in this ark which answered all the ends of light and fire ; but what it was none have been able to tell. Ingenious men have affirmed that such things can be made, either *liquid* or *solid*, and that there have been such proofs given of things of this sort being performed by art that it is beyond all doubt that a self-shining substance is possible. The hermetrial phosphor of Balduinus, and the ærial and *glacial noctilucas* of Mr Boyle, and several other preparations of the like sort, together with some of the most accurate inventions of philosophers concerning the production and the pro-

propagation of light, and the wonderful ejaculation of insensible effluvia, are a sufficient demonstration of the possibility of such substances. The most surprising substance of this kind was the pantabla of Iarchus, which shone in the day-time as fire, or a light as bright as the sun, and at night did discover a flame, or light, as bright as day, though not altogether so strong; which was of a fiery nature, and radiant, that if any one looked upon it in the day time it would dazzle their eyes with innumerable gleams, and coruscations. It cannot be in the least called in question, that if such inventions were any way necessary to the preservation of Noah, and the creatures in the ark, but God would certainly have provided such, or have instructed Noah how to have discovered them. All the eastern traditions affirm, that Noah was a very sage philosopher. He was undoubtedly a person of more experience than any modern liver can pretend to, and provided he had a genius for philosophy, would have, in such a length of years, acquired more understanding than ten persons of equal genius and capacity in the present times.—But without contriving marvellous things when there is no necessity, we may easily find all things fitted for this ark, and the creatures that were in it, *within itself*. It was abundantly large for *all* its inhabitants, and in every respect as well suited for the preservation of the world that was in it, as any ship is fitted out for a voyage of twelve months, or any other given time.

What has puzzled the commentators and critics principally is, that they have supposed that Moses

meant that the *ark* was totally shut up ; that there was no more openings in it except a *door* and a *window*, and that in such a case so many creatures thus pent up together would, in a short time, *breathe foul air*, and produce diseases, which would have destroyed all the inhabitants of the ark.—

But this is what Moses does not teach his readers. He gives us the length, breadth, and height of the ark, and the dimensions of all its stores, and teaches us that there were windows in it, but does not particularly mention their number, because he took it for granted, that every one would readily suppose that neither man nor beast could live upwards of a year *without air*. I do not suppose that any of the stories of the ark were under water, but that part which had the amphibious creatures, or those that can live in water, was a *sort of hold*, and remained under water ; but that all the three stories were above it, and that this is understood in the whole of the description of Moses. Those who have written upon this subject have always supposed each of the three stories of this ark equal in height, and have divided them accordingly, but for this I can see no good reason.— There would be no occasion for having the upper story so high as the two lower ones ; nor could there be any necessity for having the second quite so large as the under one. By making deductions from each of them, and still leaving room enough for all things that those stories were designed to contain, there would be sufficient space left for an hold under water, which would both ballance the
ark

ark, and serve for a receptacle for such animals as could either live in, or out of the water.

There is *one difficulty* which occurs in this place, namely, how could Noah measure time when he was in the ark, seeing neither *sun* nor *stars* appeared for many days; This is a frivolous objection, and may easily be answered. We have no reason to believe that Noah was so pent up in the ark as not to be able to distinguish between *day* and *night*. The most violent storms that have ever yet happened have never taken away this distinction altogether, so that night and day might not be perceived; nor is there any reason for supposing that Noah would never look out, to view the face of the heavens all the time of the flood. This imagination has proceeded from arbitrary supposition, that Noah and all the creatures were shut up in darkness at the beginning of the flood, and remained without all sort of light, till it was abated.—Whereas Moses says no such thing, but only gives an account of Noah's entering into the ark, and receiving the creatures according to the commandment of God. But suppose that Noah and his family had never looked out at all, yet he might have other means to measure time, and to know when it was *night*, and when it was *day*. He that directed him to make the ark, could also teach him to make such a chronometer, as would be sufficient to measure day and night, and enable him to keep a sufficient reckoning during the whole time of the deluge. And though he might perhaps have neither *clock* nor *watch*, to measure the hours, which yet is more than we have a right to affirm

affirm, yet there was within the ark a very sufficient chronometer. The crowing of the cock, or the chirping of the birds, would inform him of the morning, which would enable him to keep reckoning once in twenty-four hours. This was all that was necessary for Noah to keep in memory the day of the month, and to enable him to know how long the flood continued. Some critics have alledged that the *zohar*, which is rendered *window*, was a substance that distinguished day from night, by shining more bright in the day than when night came on. But this is altogether uncertain, I should rather suppose this *zohar* to have been a *perlucid body like glass*, which Noah made use of to serve to resist the rain and water, and to give light to the inhabitants of the ark.—And when it is said, *zohar shalt thou make for the ark*, it must be understood of an *impenetrable perlucid body*, which served, as glass does to windows, to give light, and to resist *wet* and *cold*. By having many windows of this sort in this vessel, Noah would be easily able to distinguish night from day, unless it be affirmed that all the time of the flood the day was as dark as the night, or rather that there was no day at all. But this cannot be reasonably affirmed. Therefore, without supposing Noah to have had any other chronometer than day and night, he might easily have kept an exact enough reckoning of the days of the flood.

What season of the year the flood came on has been much disputed; some have insisted upon its coming on in the spring, and others in the autumn. The dispute rests on these two seasons of the year.

The

The reasons advanced on both these opinions are plausible,—the reader will see them in the notes *.

As

* Though the season of the year, when the deluge began and ended, may seem a matter of no great consequence, yet the time assigned by the generality of authors, will, upon consideration, appear no way proper, but highly inconvenient in itself, and inconsistent with that infinite wisdom which orders and directs all things for the best. Let us then examine this point also, and shew that it is no ways probable that the deluge began or ended in the winter season, as the common opinion is.

The sacred penmen gives us the year of Noah's life, the month, and the day of the month when the deluge began, *In the 600th year of Noah's life, in the 2d month, the 17th day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened*—He likewise marks the time of Noah's coming out of the ark. *And it came to pass in the 601st year of Noah's life, in the first month, the first day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry; and in the second month, on the seven and twentieth day of the month was the earth dried, when Noah received a command to go forth of the ark, and bring all the animals out with him, the earth being now fully dried, and affording sustenance for them.* Thus from the beginning of the flood to Noah's going out of the ark, was a complete year of 365 days (as has been shewed) and ten days over, namely, from the 17th day of the 2d month, to the 27th, day of the 2d month in the year following.

Now the question is, which were the first and second months in the *antidiluvian* year, or in what season their year began, whether in *spring* or *autumn*; or (which will amount to the same thing) in what season of the year the world

As there is a much easier method of coming to the truth than these which *Cockburn* and others have

world was created? The common opinion is, that the world was created in *autum*, and that the year began with the *autumnal equinox*. If so, then the second month, when the deluge began on the 17th day thereof, would fall, as is computed, about the 10th of our *November*, and end about the 20th of the same month; though Mr *Whiston* places its beginning about the 28th of *November*, and its ending about the 8th of *December*, according to the time he had calculated the comet's approach to the earth.

The chief reason on which this vulgar opinion of the world being created in *autumn* is grounded, is this, that the *Israelites*, while they continued in *Egypt*, began the year in *autumn*, till it was changed by *Moses* upon their coming out of that country. But this reason is not sufficient to support the conclusion. We are not certain that the *Israelites* reckoned thus before they came into *Egypt*, nay, we may rather, I think, be certain that they did not. *Abraham* came out of *Chaldea*, where they reckoned the beginning of the year not from the *autumnal*, but from the *vernal equinox*, or the sun's entering into the sign *aries*. But his descendents, while in *Egypt*, were obliged to conform in this point to the *Egyptian* custom, and begin the year with the *autumnal equinox*, because the *Egyptians* did it. And these might begin the year in *autumn*, for a reason peculiar to that country, whose fertility is owing to the inundation of the river *Nile*, as the *Abyssians* begin their year in *September*. But if we are to bring an argument to prove the season of the year in which the world was created, from the custom of nations, why not rather from the *Asiatics* than the *Africans*? From those countries which lay nearest to the plains of *Shinaar*, where the dispersion began, and were therefore first peopled? These all are in *Chaldea*, *Persia*,
and

have devised, to save both myself and my readers a great deal of trouble, I shall, in a few words shew when this flood of waters began. To ascertain this point it will be necessary, in the first place, to find the beginning of the antediluvian year, whether it began in the Hebrew months *Nisan*, or *Tizeri*.

and the *Mogul's* country, in *China*, &c. begins their year from the *vernal* equinox, and consequently that the world began in the spring season whence it will follow, that the deluge neither began nor ended in the winter; but that the second month in which it began and ended, was the second month from the *vernal* equinox. Now,

1. The deluge, I think, could not well begin in the winter months; not that there are less rains in winter than in summer, rather ordinarily far more, but for another reason. If we cast an eye on the *terrestrial* globe, or map of the world, we may perceive that far the greatest part of *terra firma*, or habitable earth, so far as is yet known to us, lies *North* of the *Æquator*. In the months of *November* and *December*, in which they would place the beginning and ending of the deluge, the sun verges towards the tropick of *capricorn*, and the winter solstice is in the last of them. At that season of the year, therefore, a great part of the northern hemisphere would be subject to frost and snow, and when the rains and waters of the abyss were poured forth, they would be turned to ice. How could they then rise to any great height, so as to cover the highest mountains? Or, how could the ark move on ice, or waters mingled with ice, and perhaps mountains of ice? But now, if the deluge began on the 17th day of the 2d month after the *vernal* equinox, this inconvenience would be avoided, the greater part of the northern hemisphere would be free from snow and ice; and the sun's heat with

Tisri. The generality of chronologists have given it as their opinion, that the world began in the autumn, and that Adam was brought into a world well furnished with all things necessary for man and beast.—But this is *no argument* for the autumn being the first point of reckoning ; for there were plenty of

the rains, &c. would, during the 150 days or five summer months, dissolve the rest. But in the countries lying between the tropicks and to the south of them, they seldom see snow or ice, and their winters are heavy rains. Highly probable it is then, that the deluge happened when the far greater part of the earth was free from snow and ice, so that there was nothing to impede the course of the waters, or the motion of the ark, and that was the summer season and not the winter.

2. But if the deluge could not apparently begin in the winter, much more inconvenient would it have been to have ended in the winter. By the mountains of *Ararat*, on which the ark rested, I understand, with *St. Jerome*, the mountains of *Taurus*, overlooking the plains of *Ararat*, as the most probable opinion. Now these mountains are beyond the *tropick of cancer*, and near 40 degrees of north latitude. In that part of the world they have sharp winters, though not of so long continuance as with us, and the high mountains are covered with snow in that season. Had the deluge then ended, and *Noah* come out of the ark in their winter months, pray what food or sustenance would there have been for man or beast at that time of the year? All the fruits of the earth had been destroyed by the flood, and the earth could produce nothing again till the spring. To have ordered them out of the ark therefore at the beginning of winter, had been the ready way to expose them all to perish for want of food. But the wisdom of God who
knoweth

of all sorts of fruits in the garden, and country of Eden, in the spring, to supply both man and beast; and in the autumn there would also be a new course of fruits suited to that season. The question will be from what position of the sun and moon we take our reckoning in settling the beginning of the first

knoweth the times and the seasons, and has all in his own power, would so order the whole, as to bring those men and animals, whom he had so carefully preserved, out of the ark at that season of the year which was most convenient, *viz.* then, when the earth could afford them maintenance at their first forth-coming. But,

3. Had the deluge ended in the winter, this northern hemisphere could never have been drained of that vast column of waters that lay upon it at that season of the year, the whole surface of which, on the contrary, would have been frozen and thick ice. We have no need here to have recourse to a miracle, as some have supposed, *viz.* That the earth was dried by the supernatural power of God; but from the length of the time, no less than seven months, may very well conclude that it was done by natural means; by the heat of the sun, with the assistance of the wind raised. And this was the reason of *Noah's* abiding still in the ark near two months after the face of the ground was dry, till the earth had brought forth vegetables for their sustenance.

Now had authors considered the unavoidable inconvenience that must have attended the deluge ending in the winter, or but consulted common sense and reason, that best of all critics, (as a late ingenious author calls it) they could nor so readily have embraced the opinion that the deluge began and ended in the winter. There was but a right

first year of the world? According to Moses the year ended in the seventh month, upon the fifteenth day of that month, reckoning from the epocha of the people of Israel coming out of Egypt, for we may be sure that the first seventh month from the creation could not be the end of the

and a wrong season in the case, and they have chose the latter.

But though it be the common opinion that the deluge was created in *autumn*, and consequently that the deluge began and ended in the 2d month after the *autumnal* equinox; yet it is not so general, but that several learned men, both ancient and modern, have been of contrary sentiments. Amongst the last are the learned *John Gerard Vossius* (the father of our *Isaac*) and the inquisitive Dr *Woodward*. The first of these, in his *Isagoge Chronologica*, answers the arguments which the others bring for the world's being created in *autumn*, after this manner.

“There are two arguments, says he, brought to prove that the world began in *autumn*, one from the state of nature, the other from scripture. That from nature, that the trees, as soon as they were brought forth from the earth at God's command, had ripe fruit fit to be eaten, not only by animals, but by *Adam* and *Eve*; whence they infer, that the world must have been created in *autumn*, when all the fruits were ripe.” To this he replies. “All that can be concluded from this argument from nature, is no more than this, that when *Adam* and *Eve* were formed and placed in Paradise, there were fruits for them to eat; but it will not necessarily follow that these were *autumnal* fruits. Some fruits are ripe in the spring, some in summer, and others in autumn. In hot and well watered grounds, such as that where paradise was situated, the fruits are early ripe. Now as
God

the year, but that the seventh of a new ecclesiastical year, was now that month in which the sun and moon performed one revolution, and the beginning and ending of the tropical year, from the beginning happened in the autumnal equinox when the sun was in *Libra*. Moses, in all his reckonings of time, keeps

God was pleased to create fruit-trees for the different seasons of the year; it is not to be supposed that all those trees bore fruit at one and the same time, contrary to their several natures. This would have been confusion in the natural world, rather than order, that the spring and summer fruits should have been ripe in autumn, a thing which would never happen again, and a miracle without necessity." All that this argument necessarily infers, is, that the world was not made in the winter, but concludes no more from autumn than the summer or the spring, since there are fruits proper to each of these seasons. If the world was created in the spring, there were some fruits proper to that season, if in the summer there were summer fruits, if in the autumn there were autumnal ones; but trees of different kinds, and made for different seasons, could not all bear fruit at once, without inverting and confounding the order of nature.

2. The other argument from scripture is this. "The *Israelites*, they say, began the year with *autumn*, for in *Exodus xxiii. 16.* they were commanded to keep the feast of tabernacles in the end of the year, when they had gathered in their labours out of the field. And in chap. xxxiv. 22. the same feast of gathering is at the year's end, or at the return of the year. Hence it is evident, say they, that the end of the year and the return of the year are placed in *autumn*, but that *Moses* changed this custom; for he appointed that the month *Abib*, afterwards called *Nisan*, should be the first month of the year to them, and not the seventh,

keeps in his mind two kinds of years, the *solar*, and *lunar years*; by the one he measures the *ages* and *lives of the patriarchs*, and by the other, the *appointments concerning religious institutions*.

But that the reader may see that Moses was a good astronomer, and a just chronologist, I shall set

as it was counted before, because in that month the Lord brought them forth out of *Egypt*. But that *Moses* did not altogether abrogate the ancient manner of reckoning the year, but only appointed that in sacred things, they should begin the year with the month *Abib* or *Nisan*, but that in contracts for land and civil affairs, the month *Tisri*, which falls in *September*, was accounted the first month in the year." Of which opinion, was also *Josephus*. Lib. 1. c. 4.

To this argument our learned author answers, 1. That it is true the *Israelites* before the time of *Moses*, and their egression from *Egypt* did reckon the beginning of the year from the *autumnal* equinox: but it will not necessarily follow that this was their ancient custom derived from their ancestors, since it might very well be, that by their long abode in *Egypt*, they would be obliged to begin their year and months as the *Egyptians* did. 2. It is a mistake to think, that the change of the beginning of the year by *Moses* respected only *ecclesiastical* affairs, since it is evident from many instances, that all *civil* and *historical* matters were reckoned after the same manner. But 3. That in some cases only, the former custom they had observed in *Egypt* of beginning the year with the *autumnal* equinox, was still retained as most convenient, namely in the *sabbatical* years and years of *jubile*, and for contracts about land. Thus in the *sabbatical* years they were forbidden to sow or reap. In the beginning of the seventh year, the feed-time fell in the month *Tisri*, or *September*, and the end of harvest in

set down his own words upon this subject. The first is in Gen. i. 14. *And God said, let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and for years.* Exod. xxiii. 16. *And thou shalt keep—the feast of ingathering*
which

in the end of the same year, in the month *Hillul*. But if the *sabbatical* year had been to begin in the month *Nisan*, or at the *vernal* equinox, the prohibition would have reached to the eighth year as well as the seventh; and the command would be neither to sow in *Tisri* in the seventh year, nor reap in *Hillul* in the eight; but *Moses* speaks of the seed-time and harvest in one and the same year.——Again in the *sabbatical* and *jubile* years, every man was to return unto his own possession, which he had sold or mortgaged. The most convenient time therefore for him to return was at seed-time, otherwise he could have reaped no profit from his land for a twelvemonth, and that was, as I said, in *Tisri* or *September*, the beginning of the year, before it was changed by *Moses*. Likewise in all contracts for land or money, the most proper time of payment was, when all the harvest was got in, which was at the end of the year, according to their reckoning while in *Egypt*. In these cases, and for these reasons, they reckoned the beginning of the year as formerly; but in all *sacred* and *civil* matters, the beginning of the year was reckoned from the month *Abib* or *Nisan*, which was the first month of the year after their return from *Egypt*.

Thus therefore we conclude, that a *double* manner of beginning the year may be observed in scripture, but *one* only of the months. Not but that from the double beginning of the year the *Hebrews* might reckon the months first, second and third, after a two-fold manner also, (that is
begin-

which is in the end of the year, when thou hast gathered thy labours out of the field. Ex. xxxiv. 22. And thou shalt observe the feast of weeks, of the first fruits of the wheat-harvest, and the feast of ingathering at the end of the year; or revolution of the year. Levi. xxiii. 39. Also in the fifteenth day of the

beginning from *Nisan* or *Tisri*) but that the sacred writers never speak after this manner: nor can it with any shew of reason be affirmed, that this way of speaking was commonly used either under *Moses*, *Joshua*, the *Judges*, or even the *Kings*, to the time of the *Babylonish* captivity.

To these arguments of our author, we may add this farther observation. That the command first given for celebrating the three grand festivals, was within a few months after their coming out of *Egypt*, when they had not begun to reckon the beginning of their year from the month *Abib*, till the return of that month a year after their egression. And therefore in the first command for these festivals, *the end of the year* and *the return of the year* are mentioned. But in the book of *Deuteronomy*, wrote by *Moses* before his death, when they had been now near 40 years in the wilderness, and where the same command about the three festivals is repeated in ch. xvi. those expressions, *at the end of the year*, and *the return of the year* are omitted, they having then begun the year with the month *Abib*, as they were commanded.

2. Though the only reason given by *Moses* for changing the beginning of the year to the month *Abib*, is because in that month God brought them out of *Egypt*; yet the design of providence in bringing them out in that month, might be to oblige them to quit that manner of reckoning they had taken up in *Egypt*, and reduce them to the ancient form the more to separate them in their ceremonies and customs from

the seventh month, when ye have gathered in the fruit of the land ye shall keep a feast unto the Lord seven days : on the first day shall be a sabbath, and on the eight day shall be a sabbath. Here Moses sets forth the various uses of the two great luminaries in the heavens ; that they were to rule day and

from the *Egyptians*, (as was done in several other instances) especially if some of their idolatrous ceremonies and feasts were governed by the beginning and succeeding months of their year. But it will no more follow, from the *Egyptians* beginning the year in *autumn*, that the world was created in that season, than it will follow from the *Romans* beginning the year in *January*, and all the *European* nations since continuing that custom, that the world was created in winter, which none ever yet asserted.

In confirmation of this, our author further observes, that the number of the months, and so the beginning of the year, are always reckoned from the sun's entering into aries. Thus also the poets reckoned the beginning of the year, as appears by *Virgil's* second book of *Georgics*. Thus also the astronomers, who always begin the signs in the zodiac from aries. Thus also the historians, as *Diodorus Siculus* in his second book. Thus also many Jews, as *Rabbi Joshua* ; and thus many of the fathers as well as some moderns.

He then proceeds to give the two reasons which induced him to believe, that the deluge began and also ended in the spring. The first: That the world being destroyed by the deluge, it is more credible that the animals would be sent forth to renew it at that time which by nature is most fit for generation. But that season is rather in the spring, succeeded by the summer, than in the end of autumn, with the winter after it, according to the common observation in *Previgilio Veneris*.

Vere concordant Amores, vere nubunt alites.

and night, and to rule the times and the seasons of the year : and he has also informed us when a revolution of an year was compleated. The Hebrew words (*Tekuphath ha shanah*) signify a revolution of an year ; so it is plain, that upon the fifteenth day of the seventh month from the people

The second is what I have before largely insisted on, viz. That if the animals had been sent forth of the ark in the end of autumn, they could have no food during all the winter : But in the spring season, while *Noah* continued in the ark almost two months after the recess of the waters, the earth had brought forth as much as was sufficient for them at their first out-coming, and presently in the month following would furnish all things more plentifully ; but so much would the earth produce in the summer, that in the autumn they would be able to lay up abundance of provisions against the winter for the use both of men and animals.

Now what is thus clear from reason, is further confirmed from observation on the vegetable and animal remains of the *antidiluvian* world. Dr *Woodward*, from the vegetable remains of that first world, after which he was a diligent searcher, proves, that the deluge began in the end of the spring, or beginning of summer. His words are these ; “ And there is so great an uniformity and general consent among them, that from it I was able to discover, what time of the year it was that the deluge began. The whole tenor of these bodies thus preserved clearly pointing forth the month of *May*. Nor have I ever met with so much as one single plant or other body, amongst all those vast multitudes which I have carefully viewed, that is peculiar to any other season of the year ; or any thing that falls out earlier or later, any of them short, or any of them further advanced in

ple of Israel's coming out of Egypt was the end of the year from the creation. We may then very easily discover in what season the beginning of it was for it undoubtedly began upon the same day of the month in which it ended. This was certainly at the vernal equinox, when the sun was in

in growth, seed, or the like, than they now usually are in that month, which assuredly could never have happened had there really been such an equality of seasons, and temperature of heat as is imagined by the theorist (Dr *Burnet*) There are some phenomena of the animal remains of that earth, which afford us more arguments to the same purpose, and those not less concluding than the other."

To this demonstrative proof, Mr *Whiston* (with whose theory it did not at all agree, that the deluge should begin in *May*) gives a very slight answer, viz. "That it is always summer in one part of the world or other." Very true; but the month of *May* is not winter in any part of this northern hemisphere. Besides, Dr *Woodward* observes, "That the terrestrial parts of the globe, though dissolved and assumed up into the water, did not flit or move far, but at the general subsidence, settled down again, in or near the same place, from which before they were taken up.--- That had the seeds of the pepper-plant, the nutmeg, the clove or cinnamon trees been born from *Java*, *Banda*, the *Molucca's* and *Ceylon*, to these northern countries, they must all have starved for want of sun. Or had the seeds of our colder plants shifted thither, they would have been burnt up and spoiled by it; but things generally kept to their proper places, to their old natural soil and climate, which had they not done, all would have been confounded and destroyed."

But to conclude this argument, let it be observed,

in the tropical sign *libra*, which was the fifteenth day of the seventh month from the first passover. The beginning and ending of the tropical year from the creation, according to Moses, must have been when the sun was in *libra*. This would be nearly upon the 21st day of our September. By
having

1. That neither the days of the week, nor the months of the year had any names at the beginning, nor perhaps till long after the dispersion; but both were named according to the order of their succession, first, second, third, &c.

2. That the months and years would necessarily be reckoned from the creation; the years of *Adam* and the years of the world running parallel, as both commencing together; any given year and month of *Adam's* life, being the same year and month of the world.

3. That the first, second, seventh and tenth months, in the relation of the deluge, must be according to their natural succession in time, as they had been reckoned from the beginning; I mean, that at whatever time of the year the world was created (from which the first month, and so on, would be accounted) at the same time of the year again would fall in their order, the first, second and other months in the year of the deluge. But now,

4. It is evident to reason, as has been shewn, that the deluge could not possibly end in the winter months, nor *Noah* with the animals leave the ark at that season of the year, because of the manifest inconvenience that would have attended it; consequently neither could the deluge begin in the winter. Therefore the second month in which it both began and ended, could not be the second month from the *autumnal*, but the second month from the *vernal* equinox; therefore also the world began in the *spring*, and not in *autumn*, which were the points to be proved.

Hence

having found this Mosaic principle we shall be enabled to find in what season of the year, and upon what day of the month, according to our reckoning, the flood came on. Moses affirms that it came on in the second month, and the seventeenth day of that month. This will bring us to the
ninth

Hence then I form an incontestable argument against Mr *Whiston's* theory, that the deluge was occasioned by the near approach of a comet, into whose atmosphere and tail the earth was involved. For without enquiring whether a comet really approached so near the earth [at the precise time he mentions, which Dr *Keile* in his remarks acknowledges might be, (though not so certain neither as to a precise day and hour, since calculations for so many thousand years backwards of the orbit of comets may be liable to mistakes) nor yet if a comet did approach the earth at that time, whether it could have such an effect as he ascribes to it, which the said author denies; it is evident that the deluge could never be owing to such a cause, for this plain reason, that the deluge did not happen in the month of *November*, (to the 28th day of which Mr *Whiston* fixes it) but in the month of *May*, above six months before. But if he is mistaken of the month of the year, he is much more so in the year itself, which falls 600 years short of the true year of the deluge.

But before we pass from this subject it may be necessary to obviate an objection that may readily occur against fixing the deluge to the second month after the *vernal* equinox, or indeed to any certain month of the year, which is this: "That we are not certain that the *antidiluvians* had any *intercalary* days or months at proper distances in their year, or might not be mistaken in them. In either of these cases the second month, in a long tract of time, might pass thro' all the seasons of the year, which was the case of the *Roman* calendar,

ninth of December, *new stile* ; or by reckoning backwards to the first alteration of the stiles, we shall find it to have happened nearly about the tenth of November. It therefore, in that period of the world, must have happened in the winter ; for as many ages were passed before the callander
was

calendar, till rectified by *Julius Caesar*." To this I answer,
1. That this objection lies equally strong against those who fix the deluge to the second month after the *autumnal* equinox. It is as much incumbent on them to remove this objection as on me, since otherwise they can be no ways certain that the deluge happened at the time they assign for it. But I desire the reader would observe the difference between the grounds of the two opinions. That the deluge began in the second month after the *autumnal* equinox, is founded only on the precarious supposit on that the world was created in *autumn*, and that again supported by this weak reason, that the *Israelites*, when in *Egypt*, began the year from the *autumnal* equinox. But such arguments prove nothing certain, and have been fully answered. On the contrary, that the second month of the year is to be reckoned from the *vernal* equinox, is proved not only by reason, but by facts and observations. I answer.

2. That though we have no *antidiluvian* calendar to inform us whether they had any *leap*-years or *intercalary* days in that first world, yet we may reasonably conclude that they had some method or other to regulate their years, and observe the proper times of the seasons. It is written, *Genes. i. 14. And God said, let there be lights in the firmament of heaven to divide the day from the night, and let them be for signs and for seasons, and for days and for years.* By them men were to regulate their days and years, and seasons, or set times of summer and winter, spring and
tutumn

was rectified, the seventeenth day of the second month from the sun entering libra, would be about the middle of November, so that the deluge happened neither in the spring nor the autumn, but in winter. As the end of the solar tropical year, according to Moses, happened upon the
fifteenth

autumn, which come by the course of the sun, moon, and stars or constellations. It is highly probable then, that God would have instructed *Adam* in this, as well as other necessary things, if he could not find out this use by his own observation: but

2. Supposing they had no such divine revelation, as to the uses they were to make of the heavenly luminaries, yet I think it may be taken for granted, that men who lived to the age of 8 or 900 years, and who for a long tract of time had no great variety of matters to take up their thoughts, would employ a good part of their time in making such observations from the heavenly bodies as were of so great use and importance to them. “It is God, saith *Job*, who maketh *Arcturus*, *Orion*, and *Pleiades*, and the chambers of the south, (Heb *Ash*, *Cosil*, *Cimah*, and *Mozaroth*.) Now of these *arcturus* rises in *September*, and beginneth *autumn*; *orion* riseth in *December*, and beginneth *winter*; the *pleiades* arise in the spring, and denote that season; and the chambers of the south, that is, the southern stars, which are for the most part hidden from us, as in chambers, do yet some of them arise to us in summer, as the *dog-star*, &c.”

Ainsw.

3. Besides those observations from the sun, moon and stars, which men of so great longevity could not but make in a course of years, the earth itself in her annual productions, and according to the different climates, would observe her several seasons, whether men made any celestial
observa-

fifteenth day of the seventh month, at the time of the new moon, when the sun was in *libra*, for the Jews always reckoned their feasts by the new moon, and as this was the revolution of a whole year, when the sun had passed 365 days, and the moon 354, at the time of the 600 year of Noah, upon

observations or not. The vegetable world, plants, flowers, and trees would shew the several seasons of spring, summer, autumn and winter.

In my opinion, therefore, 'tis a mistake, to think that the *antidiluvians* could not regulate their months or years, or that their first and second months might in a course of years pass through all the several seasons. For though they might not have attained to that exact skill in *Astronomy*, which the moderns have done, in those later ages, by the help of glasses, and with all the observations of the ancients before them; yet might they be able to make such observations, as to keep their months and years, times and seasons in due order, as well as we do now, though we are ignorant of the rules they had formed in this important matter.

There is another thing also here to be taken notice of. Dr Woodward's observations on the vegetable remains of the *antidiluvian* world, point out the month of *May* for the time of the deluge; but if the *vernal* equinox falls about the 10th of *March*, when the sun enters into the sign *aries*, from which we date the *era* of the world, the 17th day of the 2d month reaches only to the end of *April*, and not into *May*. There are two ways to account for this.

1. 'Tis found by astronomical observations, that the equinoctial points go backward every year 50 seconds, by Sir *Isaac Newton*'s calculations, according to his principles they recede 58 seconds, or near a minute in a year, and

upon the 15th day of the seventh month, the epact would be 11; the solar and lunar years differing 11 days. It might perhaps be easily made appear that Moses has established as distinct and accurate an astronomy as any that has been found out since, but it is besides my present purpose to enter into this subject, It is sufficient for the present to observe, that Moses has given us sufficient data to find out the beginning and ending of the first year, and has shewn us particularly at what time of the year the flood came on. And no plausible conjecture can set aside the Mosaic demonstration.

If

in 60 years near an hour. Again Dr Wallis saith, that most certain it is, that at our *Saviour's* birth the *vernal* equinox was not on the 21st of *March*, N. S. as the *Gregorian* account would make it, but nearer the 25th, or our 15th. Hence it appears, that the farther we reckon backwards, the later the equinox fell; so that in the year of the deluge, some thousand years ago, the *vernal* equinox might fall on the 20th or 25th day of *March*, O. S. and this would bring the 17th day of the second month, to the 7th or 12th of *May*. Or,

2. It may be thus accounted for. The greater fertility of the *antidiluvian* earth might make the vegetables as forward in the end of *April*, as they are with us now about mid-*May*.

The ascent of the waters was during five whole months. If the deluge began on the 7th or 12th of *May*, this brings the time of their ascent to the 7th or 12th of *October*. In the seven remaining months of the earth's drying, were the winter months of *November*, *December*, *January* and *February*.

If any person will be at the pains to calculate the compound cycle of the *sun* and *moon*, and apply them to the *Julian period*, and reason backwards they will find that the account will agree nearly with the Mosaic chronology.

Mr Cockburn has given many plausible reasons for the flood coming on in the spring, but as the Hebrew calculation shews that it could not be possible, we must give up all conjectures to demonstration. It is impossible that the year could begin in the spring and end in the autumn. If the *Tizri* was the Jewish seventh month, according to the epocha of their coming out of Egypt, it was also the last month of the year, according to the Mosaic canon, Exod. xxiii. 16. Two things are affirmed of this month, that it was the last of the year, and that it was the seventh, according to some sort of reckoning among the Jews. That epocha could be no other than that which was appointed at the coming out of Egypt; namely, *that* concerning the passover, mentioned Exod. xii. This was the seventh month from the creation, but by a new appointment for a moral reason, was made the *first* in the *year* in all religious appointments. From this month (the month *Tizri*) was exactly the seventh. But though it was the seventh month in religious calculations, yet it was the last according to nature and civil concerns.— We find that the Jews founded the trumpet of Jubilee upon the tenth of this month, Lev. xxv. 9. after they had gathered in all their fruits and proclaimed rest to all the land in the end of the year.

I shall next enquire how long Noah and his family were in the ark. It will appear, according

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to Moses, that he was a complete solar year in the ark, and upwards.

That Noah was upwards of a year in the ark will appear when we consider that he entered the ark upon the seventeenth day of the second month, and came out of it upon the twenty-seventh day of the same month. Whether we suppose him to have entered in the spring or the autumn, it will be easy to prove, that he was a year and ten days in the ark. If we begin the year on the first of *Tizri*, which answers to the fifteenth of our September, the first of the second month will fall upon the fifteenth of October, but, according to Moses, the flood came on upon the seventeenth day of this month, and if we take the remaining sixteen and add one, it will bring us exactly to the first of November; after passing through all the months we come again to the first of November, but then we want ten days to make the seven and twentieth of the second month, and therefore we make 375 days, which makes ten days more than a year. And suppose he had gone into the ark on the first of May, which would be the second month of the ecclesiastical year, he would then, according to the Mosaic account, come out upon the tenth day of that month, which would make the same number of days, *viz.* 375. The waters increased for the space of an hundred and fifty days, which make five months of thirty days each, that is till the first of April, which was the seventeenth day of the seventh month, according to the Jewish reckoning. Upon the tenth month, on the tenth day of that month, the tops of the mountains were

seen; this was upon the twentieth and fifth day of June. After this he staid forty days and sent forth a raven, which never returned to the ark. Seven days after he sends forth a dove, which he did three different times, at the same distance, which brings us down to the 601st year of the life of Noah, and the first month of the year of the creation. The ground was now dry, and Noah removed the covering of the ark to take a view of the new world. Upon the twenty seventh day of the second month he and his family came out of the ark, after being confined one complete year and ten days. This is one of the greatest instances of God's judgment against sin and sinners that we read of in all history, and as singular an instance of mercy to Noah and his family. It has often been the sport of infidels, but to those that believe the sacred record, it affords matter for serious consideration. Enormous wickedness will not pass without punishment, either in this life or that which is to come; and it seldom happens that even notorious sinners escape punishment even in this world. We are well assured that the world will never again be destroyed by water, but no sinner is secure from punishment, unless he is secured by the blood of Jesus Christ, which cleanseth from all sin.

As we have spoken so largely of the flood it may be necessary to enquire also, in what part of the world this ark rested, and where the mountains of *Ararat* are situated? They are generally supposed to be mountains in Armenia, on the south of *Mesopotamia*, and that part of *Affyria* inhabited
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by the *Curds*, from whence the mountains have by some received the name of *Cordu*. The Greeks call them *Gordixi*, and some the *Gordiean* mountains. There are many traditions concerning these mountains, which are not worthy the notice of *sober people*, and which I shall totally pass over, and give my readers an account thereof in the words of Mr *Tournefort*, who says that he saw them, and informs us of the difficulties he had in *ascending* and *coming down* from the *mountain of Ararat*.

“ About two o’clock in the afternoon, says he, we began to ascend the mountain *Ararat*, but not without difficulty. We were forced to climb up in loose sand, where we saw nothing but some juniper and goats-thorn. The mountain which lies south and south-south-east from *Eimiadzim* or *the three churches*, is one of the most sad and disagreeable sights upon earth, for there are neither trees nor shrubs upon it, nor any convents of religious, either *Armenians* or *Franks*. All the monasteries are in the plain, nor can I think the place inhabitable in any part, because the soil of the mountain is loose, and most of it covered with snow.

“ From the top of a great abyfs, (as dreadful an hole as ever was seen) opposite to the village of *Akurlu*, (from whence we came) there continually fall down rocks of a blackish hard stone, which make a terrible resound. This, and the noise of the crows that are continually flying from one side to the other, has something in it very frightful; to form any notion of the place, you must imagine one of the highest mountains in the world opening its bosom, only to shew one of the
most

most horrid spectacles that can be thought of.— No living animals are to be seen but at the bottom, and towards the middle of the mountain. They who occupy the lowest region, are poor shepherds and scabby flocks. The second region is possessed by crows and tygers, which we passed by, not without giving us some dread and uneasiness. All the rest of it, *i. e.* half of it, has been covered with snow ever since the ark rested there, and these snows are covered half the year with very thick clouds.

“ Notwithstanding the amazement which this frightful solitude cast us into, we endeavoured to find out the monastery we were told of, and enquired whether there were any religious in caverns. The notion they have in the country, that the ark rested here, and the veneration that the Armenians have for this mountain, (for they kiss the earth as soon as they see it, and repeat certain prayers after they have made the sign of the cross) have made many imagine, that it must be filled with religious. However, they assured us that there was only one forsaken convent at the foot of the gulf; that there was no fountain throughout the whole mount; and that we could not go in a whole day to the snow, and down again to the bottom of the abyss; that the shepherds often lost their way; and that we might judge what a miserable place it was, from the necessity they were under to dig the earth from time to time, to find a spring of water for themselves and their flocks; and in short, that it would be folly to proceed on our way, because they were satisfied our legs would fail us;
nor

nor would they be obliged to accompany us for all the treasures of the king of Persia.

“ When we considered what the shepherds had told us, we advised with our guides ; and they, good men, unwilling to expose themselves to the danger of dying for thirst, and having no curiosity, at the expence of their legs, to measure the height of the mountain, were at first of the same sentiments with the shepherds ; but afterwards concluded, that we might go to certain rocks, which were more prominent and visible than the rest, and so return by night to the place where we were. and with that resolution we went to rest. In the morning, after we had eat and drank very plentifully, we began to travel towards the first ridge of rocks, with one bottle of water, which, to ease ourselves, we carried by turns ; but notwithstanding we had made pitchers in our bellies, in two hours time they were quite dried up ; and as water shook in a bottle is no very pleasant liquor, our hopes were, that when we came to the snow, we should eat some of it to quench our thirst.

“ It must be acknowledged, that the sight is very much deceived when we stand at the bottom, and guess at the height of a mountain ; and especially when it must be ascended through sands as troublesome as the Syrtes of Africa. It is impossible to take one firm step upon the sands of mount Ararat ; in many places, instead of ascending we were obliged to go back again to the middle of the mountain ; and, in order to continue our course, to wind sometimes to the right, and sometimes to the left.

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“ To avoid these sands, which fatigued us most intolerably, we made our way to the great rocks, which were heaped one upon another. We passed under them, as through caverns, and were sheltered from all the injuries of the weather, except cold, which was here so keen and intense, that we were forced to leave the place, and came into a very troublesome way, full of large stones, such as masons make use of in building, and were forced to leap from stone to stone, till I, for my part, was heartily weary, and began to sit down, and repose myself a little, as the rest of the company did.

“ After we had rested ourselves, we came about noon to a place which afforded us a more pleasing prospect. We imagined ourselves so near, that we could have touched the snow (we thought) with our teeth ; but our joy lasted not long, for what we had taken for snow, proved only a chalk rock, which hid from our sight a tract of land about two hours journey distant from the snow, and which seemed to have a new kind of pavement, made of small pieces of stones broke off by the frost, and whose edges were as sharp as flints. Our guides told us, that their feet were quite bare, and that ours in a short time would be so too ; that it grew late, and we should certainly lose ourselves in the night, or break our necks in the dark, unless we would chuse to sit down, and so become a prey to the tygers. All this seemed very feasible ; and therefore we assured them, that we would go no further than the heap of snow which we shewed them, and which, at that distance appeared

peared hardly bigger than a cake ; but when we came to it, we found it more than we had occasion for ; the heap was above thirty paces in diameter. We every one eat as much as we had a mind for, and so, by consent resolved to advance no further. It cannot be imagined how much the eating of snow revives and invigorates : we therefore began to descend the mountain with a great deal of alacrity ; but we had not gone far before we came to sands, which lay behind the abyfs, and were full as troublesome as the former ; so that about six in the afternoon we found ourselves quite tired out and spent. At length, observing a place covered with mouse-ear, whose declivity seemed to favour our descent, we made to it with all speed, and, (what pleased us mighty well) from hence it was that our guides shewed us (though at a considerable distance) the monastery, whither we were to go and quench our thirst. I leave it to be guessed, what method Noah made use of to descend from this place, who might have rid upon so many sorts of animals, which were all at his command ; but as for us, we laid ourselves upon our backs, and slid down for an hour together upon this green plat, and so passed on very agreeably, and much faster than we could have gone, upon our legs. The night and our thirst were a kind of spurs to us, and made us make the greater speed. We continued therefore sliding in this manner as long as the way would permit ; and when we met with small flints which hurt our shoulders, we turned and slid on our bellies, or went backwards on all four. Thus by degrees we gained the monastery ;

but so disordered and fatigued by our manner of travelling, that we were not able to move hand or foot."

It is a point almost beyond dispute, that there were hills and mountains before the deluge, though it has been positively affirmed by some, and ingeniously argued by others, that before the flood the surface of the earth was smooth. Mountains from the beginning were of excellent use to this globe, and it is not easy to conceive how it could be without them. They afford pasture for several sorts of creatures that cannot, according to their nature, live in any other parts; they produce certain herbs and plants that are not to be found in the valleys. The ridges of mountains and hills which pass through the midst of the continent, serve as alembicks to distill fresh water for the service of the creatures of all kinds; give their descent to rivers and streams which glide gently like so many veins of a body to do universal service to the whole creation.

The world without hills would want a great part of its beauty; if it was universally flat and smooth, it would be nothing but one wearisome and tedious prospect, without change or variety. Hills and valleys alternately seem to have been intended as a sort of chequer work to delight the eye, and to please the imaginations of men. I could almost venture a conjecture, that when the bodies of men are made perfect, that the Almighty will find such variety of objects for their senses, as will be much of the same kind with that alternate variety which we now behold in this terraqueous globe. All the fine description

scriptions in the Bible; and the best of the poets, are dignified with mountains and valleys, woods and lawns. The Psalmist, in his poetical extasy exclaims, —*That mount Zion stands most beautiful, and is the glory of the land of Judah*—that Jerusalem is encompassed with mountains, and the Lord encompasseth his people in like manner. *Lebanon*, and many other mountains in the scriptures, are all set forth as the beauties of the earth. Plains and valleys are only the *relations* of mountains, and without mountains we could have no idea of valleys. They are of such universal use, that it is much to be questioned if this globe, could at all be without them. the *excellent mines* of *metals, minerals, nitre, and sulphur*; which are found in this earth could not be so servicable if they were not found in *hills and mountains*. It is but a short way that men in valleys can go into the bowels of the earth; they are soon overwhelmed with water, and cannot proceed far.—But in hills there are an opportunity for *drains*, and the declivity of the mountains affords a more easy access to the *precious commodities* that are in the bowls of the earth. Mountains are also fit for breaking of *storms*, which oftentimes increase in their course, and in passing over plains do much injury to the fruits of the earth. In all countries the mountains are found to be servicable to the earth, in a variety of cases.—And they are so situated by Providence, that they could not be in any other place than where they really are, without either being of *no service*, or *hurtful to the world*. I would from thence conclude, that unless the world at first was in a worse situation than it is at present, it

could not have been without Mountains. It is an easy matter to invent plausible theories of the earth; but that which answers best *in practice*, must always be the most *consistent*. In all the finest parts of the world, the benefit of mountains is perceived.—At the *foot*, or on the *sides of pleasant hills*, the most delightful and *pleasant fruits and flowers* are found; and the most *fruitful valleys*, and *verdant plains*, are those that are *surrounded with hills*, or *encompassed with mountains*. Though the flood might produce some changes in this globe, yet it cannot be admitted that mountains owe their original to the flood.

I shall conclude this discourse with a few remarks upon a passage in the vi. chapter of this book, verse 6. *And it repented the Lord that he had made man upon the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them.* The word which we render here *repent* (*Nikem*) signifies in its primary signification to give *comfort or consolation*, and (*ci*) is frequently rendered *although, notwithstanding, &c.* The Almighty is therefore, in this place only declaring his purpose to destroy the world, but at the same time he would give comfort to Noah and his family, and not destroy man and beast totally, *because he had made them* *. The whole passage is no more than a
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* *Va-ji nakem ci ashab Eth Ha Adam Ba-aretz va Jita-zib ellibo. Vai-omer Yehovah Emikeb eth-ka-adam Asker Barati*

threatening to many mixed with mercy to a few, expressed in a free promise. In all the Old Testament where the Almighty is said to *repent*, the *same construction*, may be put upon the Hebrew word, that is used in those places. Instead of many instances that might be given, I shall mention one in Jonah iii. 10. where it is said, *that the Lord repented of the evil that he had said he would do unto that people, and he did it not.* If read literally, it will be thus, *and Jehovah gave comfort instead of the evil he had spoken, and did it not.* It is plain that nothing could be more comfortable to a people that were expecting speedy destruction, than information from him who had threatened it, that he would not inflict it. We must upon the whole allow, that Moses, has in a very few words, given a very exact description of every thing that comes within the compass of his history; and that neither ancient nor modern historians have excelled him in accuracy or perspicuity. If at any time the reader is at a loss to understand his meaning, it must arise from ignorance of his language, or carelessness in examining

Barati me al pene ha-adamah me-adam ad bekemah ad remesh ve-ad oph ha-shamim ci nicamti ci asitem.

But Jehovah gave comfort because he had made man upon the earth, although he (man) had grieved him to the heart. And Jehovah said I will destroy man whom I have created from off the face of the earth; both man and beast, and creeping things, and the fowls of the air; notwithstanding I give comfort, because I have made them. Then it is added, *and Noah found grace in the eyes of the Lord.* The comfort which he gave was a gracious promise to Noah and his family, of salvation from the flood.

examining his works. Among those who are not learned in the Hebrew tongue, even the present translation of the works of Moses, will afford as certain means of knowing the facts related, as any ancient history of any part of the world can inform them of national transactions. There is no history of Great Britain at present extant, that will make an ordinary reader understand as much of the original of the nation and its inhabitants, as the book of Genesis will make him understand of the original of the world. Without any commentary he will have a tolerable notion of the creation and the flood, provided he does not perplex himself by unnecessary conjectures.—But without good notes he will never understand many things recorded in the histories of England. The word of God affords the best information of ancient things, and is in all respects competent to make the man of God perfect.

LECTURE IV.

NOAH commanded to come forth of the Ark
—*The Sacrifice of NOAH.—GOD's Promise to NOAH and all living Creatures.—An Account of the Rainbow,—the Signification and Cause thereof.*

GENESIS viii. 15,—19, 20.

And God spake unto Noah, saying,—Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kinds, went forth out of the ark.

And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

IN the days of Noah, it is manifest, that there were some methods and means by which he and his family understood the mind and will of God. The method mentioned by Moses, by which God made himself known to Noah, is *speech*—*And the Lord spake unto Noah.* The divine authority was then made known by articulate language, and adapted to a power in the nature of man, called *hearing*: for *faith comes by hearing*. Whether this revelation made

made to Noah was then the ordinary method of the divine proceedings, I shall not particularly *affirm*, nor *deny*; but in all the accounts recorded in scripture, concerning the Almighty making himself known to men, that of *hearing* is one of the principle methods. In all ages of the world, there has been a remarkable intimacy between God and his peculiar people; and the divine *condescendency*, in that particular, is very amazing. For the Supreme, who is *independent* of all things, and needs the assistance of *none* of his creatures, to shew so much favour and concern for them, argues great disinterestedness and benevolence.

We may well suppose, that the earth would not be an agreeable sight to Noah and his family, when they came out of the ark. The primitive beauty and glory of the world were now sadly defaced, and the remembrance of its past beauty would heighten the idea of its present deformity. We may well suppose the earth now barren; trees and plants were all destroyed; a naked surface was all that was to be seen; no beautiful gardens, with trees loaden with fruit; no verdant plains abounding with grass; no spangled lawns bedecked with flowers; no sloping hills adorned with *stately oaks* or *tall cedars*; no cattle grazing on the plains, or feeding on the meadows, nor flocks of sheep and goats scrambling upon the mountains; no music of the grove was now to be heard; all the feathered concert were now entombed in the deep, or buried in the ruins of the old world, except a very few of each sort that were preserved in the ark with Noah. Not an old man, bowing down with age and covered with grey
hairs

hairs; nor a youngman in the bloom of youth, were now to be seen, except Noah and his family. It is easy to imagine what reflections such a scene would suggest to the few inhabitants of the new world.

After Noah came out of the ark, the first thing that we hear he did was, that he built an altar and offered burnt-offerings to the Lord, of the clean beasts and fowls that were in the ark. This act of religion was an acknowledgment of what sin deserved, and a calling to remembrance the divine mercy that had preserved Noah and his family. These creatures that were offered are called *clean*, not on account of their being allowed for food to man, because we have no reason to affirm that there was any flesh eaten before the flood, but they are so called; because they were *appointed* for *sacrifices* by a *divine mandate*.

It appears very evident, that there was a divine appointment from the beginning concerning sacrifices, and that Noah, on this occasion, performed an act of religious worship, which had all along been observed by the patriarchs. Without the authority of God, every act of religion is only *will-worship*, and could never be accepted for want of a divine authority. In no age of this world did God ever leave mankind *at liberty* to devise their own religious ordinances, but from the beginning has interposed his own authority with respect to all acts of homage and devotion that he requires of men. When we speak of the religion of nature, we speak foolishly: for nature teaches no religion, but furnishes us with capacities to perform it when it is revealed. Even in a state of innocence, religion did not pro-

ceed from nature, but from revelation : the homage required of the first man was founded upon a positive and express law of God, and not derived from natural science nor human wisdom. I think it may be with great certainty affirmed, that neither the religion in Paradise, nor that after the fall, would ever have entered into the heart of Adam to have contrived it. He would hardly have invented the tree of life and the tree of knowledge to have been signs of religion, or have restrained himself from the fruit of one tree more than another ; nor could he have discovered who made him, unless his Maker had told him. He might have reasoned *a priori* and *a posteriore* all the days of his life, without being able to tell who was the maker of heaven and earth, unless that merciful God, who gave him existence, had told him of his original. The vanity and pride of man is such, that when once they are instructed in the knowledge of any thing, they imagine that they could have found it out themselves, and reason from what they know by instruction, to what they think they might have known without it. But this is absurd and ridiculous, for there are *no facts in history to prove, that ever any man was wise without some tutorage*. The very rise of science of all sorts proceeded first from a sort of revelation, and not from the sagacity of men. *Particular acts of Providence*, have always been the *conductors* to all things useful for mankind. Sacrifices have always had something significant in their nature : they, from the beginning, pointed out something that sinners are not willing to perceive nor admit. Our own guilt and imperfections, are ideas that few are willing to acknowledge

ledge sincerely. The use of atonements by shedding of blood, was intended to teach men that they must either die, or be saved by an atonement. This is a mortifying reflection to human pride, and exceedingly offensive to rebellious mortals. What is most offensive to proud men, is most acceptable to God; of this we have a beautiful image in the 21st verse of this chapter. *And Jehovah smelled a savour of rest, and Jehovah said I will not again curse the ground any more for man's sake.* These words imply the highest satisfaction in Noah's sacrifice, or rather in what was signified thereby. Smelling, when applied to a mind, signifies either the *greatest approbation*, or the *highest disgust*. And here it signifies the great approbation which Jehovah always gives to the sacrifice of his beloved son, which was typified and represented by the sacrifice of Noah. It is called a *sweet savour of rest*, because by the blood of Jesus the children of God obtain an everlasting rest through the divine mercy and good pleasure. The conclusion of the verse reads very strangely in our version; for it makes the wicked imaginations of the heart of man a reason why the Almighty will not again curse the ground. By rendering the Hebrew particle (*ci*) by our English word *although*, the sense becomes consistent, and the passage answers the intention of the original. The whole verse will read in this manner,—*And the Lord smelled a sweet savour of rest, and the Lord said in his heart, I will not curse the ground any more for man's sake, ALTHOUGH the imaginations of man's heart are evil from his youth, neither again will I smite any more every living thing as I have done.* This reading is consistent with

with the scope, and shews that God's *sovereign mercy and goodness*, should prevail over all the *wickedness of the heart of man*,

It was very natural for Noah and his family to have dreadful apprehensions concerning the flood, after it was gone; they would be ready to be seized with an *hydrophobia* at every approach of rains and storms. The Almighty who preserved righteous Noah during the awful deluge, was pleased to confirm his faith by a free and gracious promise, that the earth should no more be destroyed by water. Noah had no sooner ended his devotion, than God comforted him with a *promise*, and renewed *the first benediction and commandment*, which was given to Adam; and to all other privileges made him and his posterity a grant of animal food, with one special restriction, that they were not to eat the blood of any living creature, because it was the life of the animal. Concerning the eating of blood there have been many disputes, and much has been said on both sides; it however appears upon the whole, to be a positive command of God *before the law, under the law and under the Gospel*, that no blood should be eaten. It must therefore argue great wantonness of spirit, to make so free with the positive laws of the Almighty, as the greatest part of the professors of christianity do; in eating of blood, in opposition to the *express will of God*. As Mr Stackhouse has given the arguments *pro* and *con* upon this controversy, the reader will find them at large in the notes below *. When
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* The grant which God was pleased to give Noah and his posterity, to eat the flesh of all living creatures, has this
remarkable

the Almighty gave this prohibition concerning the eating of blood, he also gave Noah a law concerning murder; *that whosoever shed man's blood, by man should his blood be shed.* As this precept concerning murder, or taking away the life of another, is prefaced with the prohibition concerning eating of blood, it would seem to imply, that the practice of eating of blood has something unnatural in it, and tends to render mankind brutish and cruel. Experience teaches us, that all creatures that live upon blood are savage and cruel; and in those parts where men live upon animal food, together with,

remarkable restriction in it, *But flesh, with the life thereof, which is the blood thereof, shall ye not eat.* Whether this prohibition related to the eating of things strangled, and such as died of themselves, in which the blood was settled (as some would have it), or to the eating of the flesh of creatures reeking in blood, and their limbs cut off while they themselves were yet alive, (as others imagine) is not so material here to enquire; since the former was prohibited by subsequent laws, both in the Jewish and Christian church, and the latter was a practice too abhorrent to human nature, one would think, to need any prohibition at all. Whether therefore it be blood congealed, or blood mingled in the flesh, that is here primarily intended, the injunction must at least equally extend to blood simple and unmixed; nor can any interpretation imaginable be more natural and obvious than this:—"Though I give you the flesh of every creature that you shall think proper to make use of for food, yet I do not at the same time give you the blood with it. The blood is the life, or vehicle, or chief instrument of life in every creature; it must therefore be reserved for another use and not be eaten"

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with the blood thereof, they are cruel in their disposition, and savage in their manners.

One of the most remarkable dispensations of God to Noah immediately after the flood, was the promise he made to him and the world, that the earth should not again be destroyed by water. This promise, in our version, is called *the establishing a covenant*. It is easy to perceive that the Almighty does not mean by a covenant, any mutual conditional contract; for there are no conditions required on the part of Noah or the world. The covenant is a free promise of God, which he calls *berith*, with

This is the true sense of the prohibition, compared with these parts of the Levitical law wherein we find it re-enjoined: but then the question is, whether this injunction be obligatory upon us now, under the dispensation of the Gospel? or, whether the gospel, which is the law of liberty, has set us free from any such observance? and a question it is that ought the rather to be determined, because some have made it a matter of no small scruple to themselves, whilst others have passed it by with neglect, as a law of temporary duration only, and now quite abrogated.

That therefore the reader may, in this matter, chiefly judge for himself, I shall fairly state the arguments on both sides; and when I have done this, by a short examination into the merits of each evidence, endeavour to convince myself, and others, on which side of the question it is that truth preponderates; and consequently, what ought to be the practice of every good christian in relation to this law.

Those who maintain the lawfulness of eating blood, do not deny but that this prohibition obliged Noah and his posterity, *i. e.* all mankind, to the time of the promulgation of

with a view to the *death* and *atonement* of *Jesus Christ*, in whom all his promises are *yea* and *amen* to his own glory. The Almighty very early made manifest to men the true method of salvation, and has, in all periods of the world, shewn, that of his own good pleasure he saved sinners, and not on account of their own merit. There is more presumption than piety in a sinful creature pretending to make a covenant with God. He has shewn them in all things that belong to their acceptance before him, that his own free mercy is the source of the whole.

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of the law; do not deny, but that, at the giving of the law, this prohibition was renewed, and more explicit reasons were given for the observation of it; nay, do not deny, but that under the gospel it was enjoined, by a very competent authority, to some particular Christians at least, for some determinate time. But then they contend, that during these several periods, there could be no moral obligation in the injunction but that, (setting aside the divine authority) *neither if they did eat, were they the worse, neither if they did not eat were they the better.*

For if there was any moral turpitude in the act of eating blood, or things commixed with blood, how comes it to pass (say they) that tho' God prohibited his own people, the Jews, yet he suffered other nations to eat *any thing that died of itself*, and consequently had the blood settled in it? *If meat commendeth us to God*, the same providence which took care to restrain the Jews, (*for is he the God of the Jews only; is he not also of the Gentiles?*) from what was detestable to him, as well as abhorrent to human nature, would have laid the same inhibition upon all mankind; at least he would not have enjoined his own people to give to

In the 12th verse of chap. ix. Moses mentions a sign or token of this promise, which is to endure through all the generations of the world. *I, says he, do set my bow in the cloud, and it shall be for a token of a berith between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be in the cloud; and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.* This phenomenon in the cloud; this bow is a visible sign of God's promise to the world, that
there

a profelyte of the gate, or to sell to an alien or heathen such meat as would necessarily ensnare them in sin.

The law therefore which enjoined Noah and his children to abstain from blood, must necessarily have been a law peculiar to that time only. Cain, in the first age of the world, had slain Abel, while there were but few persons in it: God had now destroyed all mankind, except eight persons; and to prevent the fate of Abel from befalling any of them, he forbids murder, under a capital punishment; and to this purpose forbids the use of blood, as a proper guard upon human life in the infancy of the world. Under the Mosaic covenant he renews this law indeed, but then he establishes it upon another foundation, and makes blood therefore prohibited, because he had appointed it *to be offered upon the altar and to make an atonement for mens souls: for it is the blood* (saith he) *that maketh an atonement for the soul:* and what was reserved for religious purposes was not at that time convenient to be eat. But now, that these purposes are answered, and these sacrifices are at an end, the reason of our abstinence has ceased; and consequently our abstinence itself is no longer a duty.

Blood

there should never be another flood of waters to destroy all living creatures any more. Some have thought that there was no rainbow before the flood; but this can hardly be conceived possible, provided we admit that there were clouds and rain, for unless the rays of the sun, and the nature of the clouds were different from what they are now there must have been a rainbow before the flood as well as since. We are not to suppose that the rainbow was a miraculous sign, produced supernaturally, but an effect produced by natural causes, and by the will of God appointed for a sign of his promise.

Blood, we allow, had still something more sacred in it: it was a type of the sacrifice of Christ, who was to be offered upon the altar of his cross: but that oblation being now made, the reason of its appropriation, and being withheld from common use, is now no more. And, though the council at Jerusalem made a decree, even subsequent to the sacrifice of Christ, that the *brethren who were of the gentiles, should abstain from things strangled and from blood*; yet before we can determine any thing from this injunction, the occasion, place, time, and other circumstances of it, must be carefully looked into.

The occasion of the decree was this,——While Paul and Barnabas were preaching the gospel at Antioch, certain persons converted from Judaism, came down from Jerusalem, and, very probably, pretending a commission from the apostles, declared it their opinion, that whosoever embraced the Christian religion, was obliged, at the same time, to be circumcised, and observe the whole law.

The place where the question arose was Antioch, where (as Josephus tells us) there was a famous Jewish university, full of *profelytes of the gate*, (as they were called) and who,

promise. It has been thought by some, that the rainbow could not be before the flood, because it would in that case not have been sufficient to confirm Noah's faith in the divine promise; if he had seen it before, the words of the Almighty, *I set my bow in the clouds*, would have had no meaning, except to tell Noah what he already knew.—But we must consider that though Noah had seen the rainbow a thousand times before, yet he never had seen it as a sign of God's promise before this time. It will not prove that there was no rainbow before the flood, because that God only

all probability, were converted by the men of Cyprus and Cyrene, who were among those that were dispersed at the first persecution, which immediately ensued the martyrdom of Stephen.

The persons who moved this question *were some of the sect of the Pharisees*, converted to christianity; but still so prejudiced in favour of their old religion, or at least of the divine right of circumcision, that they thought there was no coming to Christ without entering in at that gate.

The persons to whom the question related, were *proselytes of the gate*, i. e. Gentiles by birth, but who had renounced the heathen religion, as to all idolatry, and were thereupon permitted to live in Palestine, or where-ever the Jews inhabited; and had several privileges allowed them upon condition, that they would observe the laws of society, and conform to certain injunctions that Moses had prescribed them.

The time when this question arose, was not long after the conversion of Cornelius; so that this body of proselytes was, very probably, the first large number of Gentiles that were received into the Christian church, and this the first time

only now appointed it for a sign of his covenant, than it will prove that there was no *bread and wine* before the night in which Christ was betrayed, because they were never appointed *signs of his body and blood before that night*. The reflexion and refraction of the rays of light from the sun, opposite to a cloud, when the drops of rain fall, *always* did, and *always* will produce the phenomenon of a rainbow. An appearance of a similar nature is sometimes produced in moon-light, though the colours are faint, and cannot be easily distinguished. The whole appearance of the rainbow is neither
more

time that the question was agitated——“Whether the *profelytes of the gate*, who (as the zealots pretended) could not so much as live among Jews without circumcision, could be allowed to be a part of the Christian church without it?”

Under these circumstances the council at Jerusalem convened, and accordingly made their decree, that the *profelytes of the gate* (for it is persons of this denomination only which their decree concerns) *should abstain from the meats offered to idols, and from blood, and from things strangled, and from fornication*; the very things, which, according to the law of Moses, they engaged themselves to abstain from, when they were first admitted to the privilege of sojourning among the Jews. So that, in effect, the decree did no more than declare the opinion of those who made it, to those to whom it was sent, viz. that Christianity did not alter the condition of the profelytes, in respect to their civil obligations; but that, as they were bound by these laws of Moses before their conversion, so were they still; and consequently, that the sense of St. Paul is the same with the sense of the council at that time; *let every one abide in the*

more nor less than the reflexion and refraction of the rays of light in the falling drops of rain from the cloud, which exhibit all the prismatic colours, namely, *red, orange, yellow, green, blue, indico, and violet*. This *phenomenon, or appearance*, is a natural sign that a shower is near over; but by divine appointment, is is an *arbitrary* sign, signifying that there shall never be such a flood of water as was in the days of Noah

This sign of the promise is, in its *own nature, exceedingly well adapted* for the end of its *institution*; for as it always appears at the end of a shower

calling, i. e. in the civil state and condition wherein he is called. But supposing the decree to extend farther than the profelytes of Antioch, yet there was another reason why the council at Jerusalem should determine it in this manner, and that was—the strong aversion which they knew the Jewish converts would have conceived against the Gentiles, had they been indulged the liberty of eating blood; and therefore, to compromise the matter, they laid on them this prudent restraint, from the same principle that we find St Paul declaring himself in this manner: “ Though I am free
 “ from all men, yet have I made myself a servant unto all,
 “ that I might gain the more. Unto the Jew, I became
 “ as a Jew, that I might gain the Jew;—to the weak
 “ became I as weak, that I might gain the weak. I am
 “ made all things to all men, that I might by all means
 “ save some.”

Nay, admitted the decree was not made with this view, yet being founded on laws which concerned the Jewish polity only, it could certainly last no longer than that government lasted; and consequently, ever since the temple-worship has expired, and the Jews have ceased to be a political

shower when the sun shines, so it *naturally* suggests the faithful promise of God, for the comfort of his creatures ; and as it respects all men, it is so placed that it is seen by all. The wisdom of God is remarkable in all his ordinances and appointments ; for there is something in every one of them, that tends to convey the meaning of their original design. Sacrifices pointed out the nature of guilt, and the desert of sin ; and the slaying of beasts suggested that those for whom they were offered deserved to die.—And the bow in the cloud, when ever it is seen, naturally calls to our remem-

tical body, it must have been repealed ; and accordingly, if we look into the gospel, say they, we may there find a repeal of it in full form. For therein we are told, that “ the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost ;” that “ meat commendeth us not unto God ;” that “ what goeth in at the mouth defileth not the man ;” that “ to the pure, all things are pure :” and that “ there is nothing unclean of itself, but only to him that esteemeth it to be unclean, it is unclean ;” for “ every creature of God is good and nothing is to be refused, if it be received with thanksgivings, for it is sanctified with the word of God and prayer ;” and therefore we are ordered that “ whatever is sold in the shambles,” even though it be a thing “ offered to idols, that to eat, asking no questions for conscience sake ;” and are told, that “ whoever commandeth us to abstain from meats, which God hath created to be received with thanksgiving of them that believe, and know the truth,” ought to be ranked in the number of seducers.

In a word, the very genius of the christian religion, say they, is a *charter* of liberty, and a full exemption from the law

remembrance that the storm is over, and that God's covenant stands sure with all the world. It is, perhaps, specially intended by this bow, to teach all men that their salvation, in a temporal sense, is as much owing to the mercy of God, as their future happiness; and that the whole ministration of the Almighty to this day is by way of free promise.—All the ends of the world are obliged to the Redeemer for the good things they enjoy; their bread and their water, their lives and their health, their enjoyments and happiness depend entirely upon promise. God's promise to the world concerning

law of Moses. It debars us from nothing, but what has a moral turpitude in it, or at least what is too base and abject for a man that has the revelation of a glorious and immortal life in the world to come; and as there is no tendency of this kind in the eating of blood, they therefore conclude, that this decree of the apostles either concerned the Jewish proselytes only, who, in virtue of the obedience they owed to the civil laws of Palestine, were to abstain from blood; or obliged none but the gentiles of Antioch, Syria, and Cilicia, to whom it was directed was calculated for a certain season only, either to prevent giving offence to the Jews, who were then captious, or to reconcile Gentile and Jewish converts, who were then at some variance; but was to last no longer than till the Jews and Gentiles were formed into one communion. So that now, the prohibition given by God to Noah, the laws given by Moses to the Israelites, and the decree sent by the apostles to the Christians at Antioch, are all repealed and gone, and a full licence given us to eat blood with the same indifference as any other food; if so be we thereby give no offence to our weaker brethren, *for whom Christ died.*

Those

cerning salvation from destruction by water, is called *berith*, because, that the end of preserving all the world from universal destruction is to manifest the riches of divine mercy through the administration of his son, who is the true *berith*, and *covenant of the people*, into whose hands the administration of the world is committed. It a most agreeable and entertaining idea, to think that he who is the appointed Saviour of men should have the sole management of all things for their good.

The language of the Old Testament, when speaking of God's covenant, or promise, to men,
never

Those who maintain the contrary opinion, viz. That the eating of blood, in any guise whatever, is wicked and unlawful, found the chief of their arguments upon the limitation of the grant given to Noah, the reasons that are commonly devised for the prohibition, and the literal sense of the apostolic decree.

When princes give grants of lands to any of their subjects, say they, they usually reserve some royalties (such as the mines, or minerals) to themselves, as memorials of their own sovereignty, and the other's dependence. If the grant indeed be given without any reserve, the mines and minerals may be supposed to be included in it; but when it is thus expressly limited, "You shall have such and such lordships and manors, but you shall not have the mines and minerals with the lands, for several good reasons specified in the patent;" it must needs be an odd turn of thought to imagine, that the grantee has any title to them; and yet this is a parallel case: for when God has thus declared his will to the children of men,—"You shall have the flesh of every creature for food, but you shall not eat
" the

never implies any mutual contract between parties, as a condition of eternal life, and happiness, but only express a free declaration of mercy voluntarily made by God from the principle of pure benevolence. With regard to the first dispensation of the Almighty's goodness to our first parents, it appears that obedience to the divine precept would have preserved them in the possession of Paradise, and secured them against that speedy mortality which attended their transgression; but there is good reason to infer, that eternal felicity, or constant intercourse with God would have been a free gift

"the blood with it." it is every whit as strange an inference, to deduce from hence a general right to eat blood.

The commandment given to Adam is,—"Of every tree in the garden thou shalt freely eat; but of the tree of knowledge of Good and evil, thou shalt not eat." This is the first law; and the second is like unto it, "Every moving thing, that moveth, shall be meat for you; even as the green herb, have I given you all things; but flesh with the life thereof, which is the blood thereof, shall you not eat." This, upon his donation both to Adam [and Noah, God manifestly reserves to himself, as an acknowledgement of his right, to be duly paid; and when it was relaxed or repealed, say they, we cannot tell.

Nay, so far from being repealed, that it is not only in his words to Noah, that God has declared this inhibition but in the law, delivered by his servant Moses, he has explained his mind more fully concerning it. "Whatsoever man there is, of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul, and will cut him off from among his people." This is a severe communication, say they,

gift of his goodness in a state of innocence, as well as in a state of misery. Even angels are not entitled to happiness for their obedience. The point here to be considered is, was there a promise made to Adam of life and immortality upon condition of his not transgressing the positive law that was given

they: and therefore observe, how oft, in another place, he reiterates the injunction, as it were, with one breath. "Only be sure, that thou eat not the blood, for the blood is the life, and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth, as water; thou shalt not eat it, that it may go well with thee, and thy children after thee."

Now, there are several reasons, continue they, why God should be so importunate in this prohibition. For having appointed the blood of his creatures to be offered for the sins of men, he therefore requires, that it should be religiously set apart for that purpose; and having prohibited the sin of murder under a severe penalty, he therefore guards against it, by previously forbidding the eating of blood, lest that should be an inlet to savageness and cruelty.

The Scythians (as Herodotus assures us) from drinking the blood of their cattle, proceeded to drink the blood of their enemies; and were remarkable for nothing so much, as their horrid and brutal actions. The animals, that feed on blood, are perceived to be much more furious than others that do not; and thereupon they observe, that blood is a very hot inflaming food; that such foods create choler, and that choler easily kindleth into cruelty. Nay they observe farther, that eating of blood gave occasion to one kind of early idolatry among the Zabii, in the east, viz. the worship of demons, whose food, as they imagined, was blood; and therefore they, who adored them

given him? If this can be made out, we will then have a manifest covenant of works, from whence, according to paction, our first parents undoubtedly might have merited *eternal happiness to themselves and their posterity*. Those who have been zealous for a covenant of works have infered this doctrine from

had communication with them by eating the same food. Good reason therefore, say they, had God in the gospel, as well as the law, to prevent a practice which he could not but foresee would be attended with such pernicious effects.

For the apostolic decree, as they argue farther, did not relate to one sect of people only, *the proselytes of the gate*, who were lately converted to Christianity; nor was it directed to some particular places only, and with a design to answer some particular ends, the prevention of offence, or the reconciliation of contending parties: to subsist for a determinate time, and then to lose all its obligation: but it concerned all Christians, in all nations, and in all future ages of the church; was enacted for a general use and intent; and has never since been repealed: and to support these assertions, they proceed in this method.

Before the passing of this decree, say they, St Paul preached Christianity to the whole body of the Gentiles at Antioch. For he had not long preached in the synagogues, before the Gentiles besought him, that he would preach to them the same words, *i. e.* the doctrine of Jesus Christ, on the next Sabbath day; and accordingly we are told, that on the *Sabbath day came almost the whole city together to hear the word of God*, which certainly implies a concourse of people more than the *proselytes of the gate*; nay, more than the whole body of the Jews, who were but a handful, in comparison of the rest of the inhabitants of that great city;

from certain passages in the New Testament, such as, *the scriptures have concluded all under sin.—The law is not of faith, but the man that doth them, viz. good works, shall live by them.—If thou wilt enter into life keep the commandments.* All these passages do not amount to a positive proof of a covenant

city; and that this large company was chiefly made up of Gentiles, the sequel of the history informs us. For when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourself unworthy of everlasting life, lo, we turn to the Gentiles. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed; and the word of the Lord was published throughout all the region."

Now, this transaction at Antioch, say they, happened seven years before the decree against blood and things strangled was passed at Jerusalem? and therefore, as the Gentiles, not in Antioch only, but in all the region round about, were no strangers to the doctrine of Jesus Christ, there is reason to suppose, that this decree, when passed, was not confined to one particular set of men, but directed to all Gentile converts at large. For hear what the president of the council says upon this occasion; "Wherefore my sentence is, that we trouble not them, who from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood: for Moses of old time hath in every

venant of works in the sense of those who advance them for that purpose.

The scripture does indeed conclude all the world under sin, for very manifest reasons, because they have all gone astray, *and there are none righteous no not one*; because all have come short of the glory

“city them that preach him, being read in the synagogue every Sabbath day.”

My sentence (says the apostle) is, that ye write unto the Gentile converts upon these points: *for Moses has those of old in every city that preach him*, i. e. there is no necessity of writing to any Jewish convert, or any proselyte convert to Christianity, to abstain from these things, because all that are admitted into synagogues, (as the proselytes were) know all these things sufficiently already. And accordingly, upon the sentence of St James, the decree was founded, and directed (according to the nature of the thing) to those whom it was fitting and necessary to inform in these points, i. e. to those who were unacquainted with the writings of Moses.

The letter indeed which contained the decree, was directed to the brethren at Antioch, Syria, and Cilicia; but it would be shocking, and unchristian to think, that the precepts of an apostolic epistle were obligatory to those only to whom the epistle was directed. The purport of it concerned all. It was to apprise the Heathen converts to Christianity, that they were exempted from the observance of the law of Moses, except in four instances laid down in that canon; and as it was of general concern for all converts to know, the apostles, we may presume, left copies of it in all the churches: for we are told expressly of St Paul, and his companions, that “as they went through the cities, they delivered them the decrees for to keep

glory of God. Both Jews and Gentiles are concluded under sin on account of their actual transgressions, and offences committed against God; but this does not prove that their sin proceeds from a covenant made with Adam. The law is indeed not of faith; it was only a pedagogue till *faith*, viz.

“ keep, which were ordained of the apostles and elders, that were at Jerusalem; and so were the churches established in the faith, and increased in number daily.”

The apostles, say they, out of Christian prudence, might do many things to prevent offence, and to accommodate matters to the peoples good-liking; but certainly it looks below the dignity of a synod, to meet, and debate, and determine a question, with the greatest solemnity, merely to serve a present exigence; to leave upon record a decree which they knew would be but of temporary obligation; and yet, could not but foresee, would occasion endless scruples, and disputes in all future ages of the church. If it was to be of so short a continuance, why was not the repeal notified, and why were not so many poor, ignorant people saved, as died martyrs in the attestation of it? But above all, how can we suppose it consistent with the honour and justice of the apostles, to impose things as necessary, which were but of transient and momentary duration?

Observe the words of the decree, (cry they, “ It seemed good unto the Holy Ghost, and to us, to lay upon you no greater burthen, than those necessary things, viz. that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.” If these abstinences were only intended to be enjoined for a season, could they properly be enjoined under the denomination of *necessary things*? Is that the appellation for duties of a transient and temporary observation? Did neither the

viz. *Christ* came, but when faith came there was no more occasion for this schoolmaster. The apostle to the Galatians affirms, that there never was a law that could give life in the sense that a covenant of works is understood? for he says, *for if there had been a law given which could have given life, verily*

the apostles, nor the Holy Ghost, know the distinction between necessary and expedient? or, suppose it not convenient to make the distinction at that time, how come things of a temporary, and those of an eternal obligation, to be placed upon the same foot of necessity in the same decree? or, were fornication and idolatrous pollutions to be abstained from, only for a season, in compliment to the infirmity of the Jews, or in order to make up a breach between some newly initiated converts? These are absurdities, say they, which cannot be avoided, when men will assert the temporary obligation of this decree.

Some general declarations in scripture, especially in St Paul's epistles, seem indeed like a repeal of it; but then if we consider the scope and occasion of these declarations, we shall soon perceive, that they were intended to be taken in a limited sense, otherwise they are not consistent with the decree itself. Our blessed Saviour, for instance, tells the people, that, not *that which goeth into the mouth defileth the man, but that which cometh out of it*: but now, if this declaration of his destroys the validity of the apostolic decree, it will follow, 1st, That this decree was repealed just twenty years before it was made; which is a supposition somewhat extraordinary: and, 2^{dly}, That the whole body of the apostles did, after full debate, make a most solemn decree, and that under the influence of the Spirit of God in direct contradiction to the express declaration of their Lord and Master, which is a little too contiguous to blasphemy;

verily righteousness should have been by the law, but the scripture hath concluded all under sin; that the promise by faith of Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should be afterwards revealed. Wherefore the law was our school-

phemy; and therefore let us consider the occasion of our Saviour's words.

The Pharisees, it seems, were offended at his disciples, for sitting down to meat before they had washed their hands, as being a violation of one of their traditional precepts. Whereupon our Saviour tells the company, *Not that which goeth into the mouth defileth the man*; never meaning to give them permission to eat any thing prohibited by the law, but only to instruct them in this,——That there was not all that religion, or profanation of religion, as the Pharisees pretended, in observing or not observing the tradition of the elders, by eating with washed or unwashed hands; that the thing itself was of an indifferent nature: nor could a little soil taken in at the mouth, by eating with dirty hands, defile the man, because nothing of that kind could properly be called a pollution.

St Paul himself was one of the council of Jerusalem when the prohibition of blood was ratified by the spirit of God, and imposed on the Gentiles who were converted to the Christian faith; and therefore we can hardly think, that in his epistles, which were written not many years after, he should go about to abolish the observation of those precepts which, after mature deliberation, were enacted by a general assembly of the church. And therefore, when he tells us that *the kingdom of God, i. e. the Christian religion, consisteth not of meat and drink*, and that *meat commendeth us not unto God*, he must be understood in a comparative

schoolmaster unto Christ, that we might be justified by faith. But after that faith is come, there is no need of a schoolmaster. For ye are all the children of God, by faith in Jesus Christ. From these words of the apostle we are taught, that the Jewilli dispensation was a petagogue, or an introduction to

chrit-

parative sense, *viz.* That it neither consists in, nor commendeth us so much, as holiness and purity of life. When he declares, *That every creature of God is good, that nothing is unclean of itself, and that to the pure all things are pure, &c.* he must necessarily be understood with this restraining clause,—In case there be no particular statute to the contrary; for where there is one, all the sanctity in the world will not give a man a toleration to break it. And when he complains of some mens commanding us to abstain from certain meats, as an infringement upon our Christian liberty, and a branch of the doctrine of devils, the meats which they forbad must be supposed to be lawful in their kind, and under no divine prohibition, otherwise we bring the apostles who inhibited the use of blood under the like imputation.

It cannot be denied indeed, that St Paul allows Christians to eat *things offered to idols*, which may seem to invalidate this apostolic decree. But the answer to this is, —That the plain intention of the council at Jerusalem, in commanding to abstain from meats offered to idols, was to keep Christians from idolatry, or, as St James expresses it, *from pollutions of idols*; and the true way to effect this, they knew, was by prohibiting all communion with idols, and idolaters in their feasts, which were instituted in honour of their idols, and were always kept in their temples: but how is this command defeated by St Paul's permitting the Corinthians to eat any part of a

creature

Christianity, and to serve till the coming of Christ, and then to cease. But instead of proving a law of works that could have given life, his words positively deny that there ever was such a law.—When he affirms (Gal. iii. 12.) *that the law is not of faith, but the man that doth them shall live in them.*

creature sold in the shambles, or set before them in private houses (though that creature might chance to have been slain in honour to an idol) since the Christian who eat it in this manner, did not eat it in honour to the idol, but merely as common food?

To illustrate this by a parallel instance, suppose that the apostolic decree had commanded Christians to abstain from things stolen, would not any one conceive, that the design of this command was to prohibit theft, and all communication with thieves in their villany? Yes surely:—Suppose then, that any one of the council, should after this tell the people whom he preached to, that they might buy any meat, publicly sold in the shambles, or set before them in private houses *asking no questions for conscience sake*, though possibly the butcher or the host might have stolen the meat; would any one think that this permission was intended to invade the decree of abstaining from things stolen? And if such a construction would be absurd in one case, why should it not be deemed so in another? especially, when St Paul himself so expressly, so solemnly deters Christians from all participation in idolatrous feasts; “The things which the Gentiles sacrifice (says he) they sacrifice to devils, not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and of devils; ye cannot be partakers of the Lord’s table, and of devils.”

them. He quotes these words from Lev. xviii. 5. which plainly relate to that happiness which belonged to the theocracy, which implied no more than temporal felicity, in the enjoyment of the land of Canaan; for if the Jews could have obtained eternal life by keeping the *Levitical, or ceremonial*

In a word, (say they) whatever the sense of certain passages in St Paul's writings may seem to be, they cannot be supposed to contradict the decree at Jerusalem: a decree to which himself consented, nay, which he himself principally occasioned, and which he himself actually carried about, and deposited with the several churches. For to imagine that with his own hands he deposited the decree in one church, under the sanction of a canon ratified by the Spirit of God, and then immediately went to another, and preached against that very canon, and decreed it as inconsistent with Christian liberty, is to charge the Apostle with such an inconsistency of behaviour, folly, and prevarication, as but badly comports with the character of an *ambassador of Jesus Christ*. And therefore, unless we are minded to impair the authority, and sap the foundation of revealed religion, we must allow the decree to be still in force; and the command which prohibits the eating of blood, still chargeable upon every man's conscience. A command given by God himself to Noah, repeated to Moses, and ratified by the apostles of Jesus Christ; given immediately after the flood, when the world as it were, began anew, and the only one given on that occasion; repeated with awful solemnity to the people whom God had separated from the rest of the world to be his own; repeated with dreadful denunciations of divine vengeance upon those who should dare to transgress it; and ratified by the most solemn and sacred council that ever was assembled upon earth, acting under the im-

mediate

monial law, there would have been no occasion for the promise of Christ, *who is the end of the law for righteousness to every one that believeth*. As for our Saviour's words to the lawyer, *If thou wilt enter into life keep the commandments*; they imply no more than an *argumentum ad hominem* against the

mediate influence of the spirit of God; transmitted from that sacred assembly to the several churches of the neighbouring nations by the hand of no meaner messengers than two bishops and two apostles; asserted by the best writers, and most philosophic spirits of their age, the Christian apologists, and sealed with the blood of the best men, the Christian martyrs; confirmed by the unanimous consent of the fathers, and revered by the practice of the whole Christian church for above 300 years, and of the eastern church even to this very day.

These are some of the chief arguments on both sides of the question: and to form a judgment hereupon, we may observe,——That though this prohibition of eating blood can hardly be deemed a commandment of moral obligation, yet it is a positive precept, which cannot but be thought of more weight and importance, for being so oft and so solemnly enjoined: that though the reasons alledged for its injunction are not always so convincing, yet the prevention of cruelty and murder, which is immediately mentioned after it, will, in all ages, be ever esteemed a good one; and though the liberty granted in the gospel seems to be great, yet can it hardly be understood without some restriction.

It seemed once good to the Holy Ghost, among other necessary things, to prescribe an abstinence from blood; and when it seemed otherwise to him, we are no where, that I know of, instructed. Could it be made appear in-

the Pharasees, who rested their hope upon their keeping the law of Moses.

Our Saviour knew that they were ignorant of the spirit of their own law, and very partial in their obedience to its precepts; and therefore, as they rested their hope upon their obedience, he tries the young man upon his own principles, and soon discovered his hypocrisy. That which has made many zealous men so tenacious of maintaining the doctrine of a covenant of works is, that they could not find a method to impute guilt to man, or find an occasion for a mediator without supposing it. The guilt of Adam's first sin has been made a necessary pre-requisite for the imputation of the righteousness of Christ; and both the one and the other have been considered as proceeding from a certain *federal headship of each to their seed*

deed, that this prescription was temporary and occasional, designed to bind one set of men only, or calculated for the infant-state of the church, the question would be then at an end; but since there are no proper marks in the apostles decree, to shew the temporary duration of it; and the notion of profelytes of the gate, to whom alone it is said to be directed, how commodious soever it may be to solve all difficulties) upon examination is found to be groundless or uncertain, the obligation, I fear, lies upon every good Christian still. But as this is not every one's sentiment, "As
 " one believeth that he may eat all things, and another
 " thinketh it *the safe side of his duty* to abstain; so let not
 " him that eateth despise him that eateth not; and let not
 " him that eateth not judge him that eateth; but judge
 " this rather, that no man put a stumbling block, or an
 " occasion to fall, in his brother's way."

feed. This proceeds upon the supposition that there was no occasion for a mediator before the fall of our first parents. But the truth is, that a mediator was necessary in a state of innocence, as well as in a state of misery ; and that when Adam ruined himself and his posterity by transgression, the mediator acted in a new character for him as a transgressor, and became a Redeemer of the wretched, as well as a medium of communication between God and man. In an innocent state he was the medium of divine intercourse ; but when man had ruined himself, he, as a Redeemer, sustained the pillars of the ruined fabric, and engaged to close the breaches thereof. The very mediator, that was the messenger in Paradise, between Jehovah and Adam, acted now as a Redeemer, to restore the intercourse with God which man had forfeited ; and opened a new and living way by engaging to pay the forfeiture. Man, by transgressing the divine law, lost the favour of God which is life, without which no man can be really happy ; the Redeemer undertook by promise to make an atonement for the offence, and to procure a free access for guilty man to the favour and fellowship of God. The posterity of Adam followed the example of their father, became guilty upon *their own account*, and with respect to *Cain* and *Abel*, the idea of imputation of their father's guilt, is quite unnecessary, for they had enough of their own. There is no occasion for a covenant of works for any other purpose except to entail guilt upon infants ; for all others will find reason to charge themselves with as much wickedness, as will render an atonement

ment necessary to save them. It is merely an arbitrary opinion that there would have been no sin in the world, provided Adam had stood his time of trial without transgression; for there was no promise made to him of any such thing; neither is it certain that his posterity would not have died provided he had not sinned.

The first man was certainly the head of mankind, but whether by any formal compact or covenant, I will not pretend to say, nor do I find a covenant of works necessary to establish the imputation of Adam's guilt to his posterity. If we consider the Almighty as the universal sovereign, and lawgiver to all his creatures, having a right to give them laws, and to require obedience; as also at first to have endowed *Adam* with *power* and *ability* to obey his commandments, we must consider his transgression as treason or rebellion committed against the supreme Being. This rebellion deserved severe punishment, even death itself, or whatever is implied in that idea. The posterity of guilty Adam could not expect to be received into the divine favour till once they testified their disapprobation of their father's iniquity; but as all the sons of the first man have less or more followed the footsteps of their father, they have assumed his guilt as their own, and the imputation of his sin to them proceeds upon their approbation of his deed. If any person could be found free of iniquity, and who totally disapproved in thought, word and deed of Adam's sin, there might be some reason to dispute this point, but as the children are all like their father, they cannot expect the divine favour
but

but upon the footing of mere mercy. That there is an imputation of Adam's guilt is manifest; for it is no small punishment upon his seed that they are born without original righteousness, which was not the case with their father. The depriving of the posterity of the original qualifications that were first in their parents, cannot be accounted for upon any other principle than that of imputing the guilt of the parents to their children. We do not find in all the various ages of the world, and among all the different ranks of mankind, that there have been any persons so good as they ought to have been. What is the reason of this? Some say imitation. But why might not some get the better in some age or other of the influence of imitation? If imitation is so strong, why is not virtue proportionated? Why does God withhold fortitude to enable men to resist temptation in some instances? Truly the matter appears to be this, that there is a curse upon mankind, and this is a part of it, that they shall never find in their hearts to do good till such time as he, who was made a curse for sinners, set them free from it. There is not a stronger proof of the imputation of Adam's guilt to men than the want of that original righteousness which he was endowed with in his first creation; and without any contract or covenant this must have followed transgression as a punishment thereof, according to the nature of the divine law, and supremacy of God.

It might have been expected, that such a remarkable deliverance from so great danger, would have had a lasting effect upon all the sons of Noah, and
made

made them circumspect all the days of their lives; but the fact was otherwise. Even Noah himself was not so cautious as he ought to have been; the first trial of the fruit of the vine overcame his temperance, and exposed him to the ridicule of his own family. It would appear that this was the first time that Noah had tried the power of wine; and many of the ancients think that he was the inventor thereof, and this was the first experiment. The Heathens celebrated Noah under the character of Saturn, and make Saturn parallel with Noah. These stories concerning Saturn, agree very well with Noah. Saturn is stiled the father of all, he is called a preacher of righteousness, like Noah.—All things were common during the reign of Saturn, as in the days of Noah.--In the reign of Saturn all men enjoyed peace, as in the days of Noah.--Saturn is said to be an husbandman and a planter of vines, as Noah was.--Saturn is considered as the patron of drunkenness, from Noah's being drunk.—Saturn is said to have arisen out of the sea, as Noah did out of the flood. These, and many more parallels between Noah and Saturn, are made by *Bochart*, in his book called *Phaleg*.

The Heathens have deified *Noah*, and his three sons, and have ranked them under other names, among their chief Gods, they have made *Ham*, *Jupitur*, *Japheth*, *Neptune*, and *Shem*, *Pluto*, and under these titles, have attributed to their Gods, the characters and qualities of these three sons of Noah. The comparisons which they make are so striking, that scarcely can any reader miss to consider them as the same persons.

How

How far Noah is to be blamed for his drunkenness has been disputed by some; and they have made his apology by observing that he was a stranger to the *power of wine*, and had never tasted any before. This perhaps may be true, but he could not help feeling the effect of it, in the time he was drinking it, and ought to have been upon his guard. It does not appear that this invention of making wine was merely accidental; for Noah is said to have planted a vineyard with an intention to make wine, and must have had some idea of the process of fermenting it; for if it had not been fermented it would not have made him drunk. The Easterns all agree that Noah was a *great philosopher*, as well as a *righteous man*; in this case we may well suppose, he would enquire into the properties of things by experiments, and by some process find out the method of making wine. There have scarcely any art or science been discovered, except by some experiment. The Heathen poet has very graphically described the origin of arts *, and shewn that there were more discovered by *accident*, and *through necessity*, than from *design* and *speculation*. This is, however, the first account that we have of ferment-
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* Cum prorepserunt primis animalia terris
Mutum ac turpe pecus, glandem atque cubilia propter
Anguibus et pugnis, dein fustibus, atque ita porro
Pugabant armis, quæ post fabricaverat usus;
Donec verba, quibus voces sensusque notant,
Nominaque invenere: dehinc absistere Bello
Oppida cæperunt munire, & ponere leges,
Ne quis fur esset, neu latro neu quis adulter.

ed liquor in history ; it has been well known since, to the pleasure of some, and the prejudice of many.

Solomon's character of wine will always hold true, *wine is a mocker*. Adam discovered his shame by eating, and Noah by drinking the fruit of a tree. The greatest part of all our evils proceed from unlawful gratification of our appetites ; drunkenness and gluttony will always bring men to shame. Noah by drinking to excess, exposed his own shame to his children. It would appear that the garments of the patriarchs were loose robes, or something like the Roman habiliments open below, so that when Noah was drunk, his open garments exposed his nakedness.

Ham the younger son of Noah, was the first that saw his father in this disgraceful plight, and told his brethren, who took a garment, and went backward, and covered the nakedness of their father, without turning their eyes to behold him. For this act of modesty, and regard to their father, they received a blessing, and Ham had a curse denounced against him. It would appear that Ham was a person of a loose and profane disposition, and took pleasure in beholding his father's shame, which of all things, is most unnatural, and unseemingly in children. There is something in the very feelings of nature, that will make the mind of a sober man revolt against every desire of this sort ; and they must be wicked in the highest degree, who can indulge a desire of seeing such an object as Ham took delight in.

We are not to suppose, that this and the other transactions here recorded, happened immediately
after

after the flood; there must have been some years past before that Noah could have a vineyard, and drink of the fruit of the vine; and it is plain that it must have been some years after the flood; for Canaan is said to have been concerned with his father Ham, in exposing the shame of his grand-father. It would appear that Ham had not set a good example before his children, but had indulged his son Canaan in his levity and looseness; for which reason the curse is denounced both against the father and the son. The curse denounced against Ham and his posterity was that of being slaves; *a servant of servants shall he be to his brethren.* This signifies the basest slavery. There is something in the character of Ham that rendered him a slave. There are none so fit for slavery as *effeminate* and *libidinous* persons. Such as take pleasure in the lusts of the flesh, are seldom brave except in words; they will oftentimes make abundance of noise, but when they come to be tried they are ready to couch down under their burthens. In all parts of the world, where there is the greatest slavery, it will be found that the inhabitants are much given to lustful practices, and differ little from brutes in gratifying their animal desires. The race of the Canaanites were as remarkable for unclean practices as they were for being slaves; and the Lord in the end drove them out of their land for their wickedness.

The blessing pronounced upon Shem and Japheth is very extensive, *God shall enlarge Japheth, and dwell in the tents of Shem.* This blessing was literally accomplished in the posterity of these two sons of Noah. The dominion and power of the family

of Japheth has reached over all Europe, and part of Asia. Some read these words, God shall persuade Japheth to dwell in the tents of Shem.—I rather think that these words are a promise of the Messiah who should tabernacle in human flesh, which was literally fulfilled when *the word was made flesh and tabernacled among us*; and when Jesus was given to be a light to enlighten the Gentiles, and the glory of his people Israel. We shall have occasion to shew when we come to consider the despersion of the children of Noah over the world, that this blessing and promise was fully accomplished in the family of these two sons of the patriarch Noah; and that Noah was a prophet inspired of God, to foretel things to come, and gave his benediction, and curse to his sons not as a father, but a prophet, who was informed by God of what should really happen to them all in the latter days.

LECTURE VI.

*Concerning the Peopling of the various Parts
of the World by the Sons of NOAH.—
Who peopled EUROPE?—ASIA?—
AFRICA?—and AMERICA.*

GENESIS X. I.

*Now these are the generations of the sons of Noah ;
Shem, Ham, and Japheth : and unto them were
sons born after the flood.*

THERE is no dispute among those who believe divine revelation, that all this globe was first peopled by the sons of Noah, and their successors ; but which of the sons of that Patriarch, and their posterity peopled the several parts of the world, is and has been a matter of some debate. There is, however, at least as much certainty in this point of the history of the world, as of others concerning which there have been very little doubt. I shall offer a few arguments to shew which of the sons of Noah have furnished the several quarters of the world with inhabitants.

Japheth, the eldest son of Noah, as he appears to be from ver. 21, is, for good reasons, supposed to have peopled Europe, and the isles of the Gentiles. It was and is usual for the first settlers of nations
and

and colonies, to impose their names upon the countries which they take possession of, provided that they are not inhabited before. This appears to have been the practice of the ancients in a particular manner. The sons of Japheth overspread Europe, where their names are yet to be found. The ancient Greeks have handed down the name of Japheth under the name of Iapetus, and have wrought his character into a most extravagant fable, which is well known to the learned. Japheth had a son whose name was Gomer, which is yet retained in the European languages with small variations. The Kummeri, and the Germans are of the same extract, and differ very little in the pronounciation. Gomer, or Kummer is a word well known in many parts of Europe. In the days of Ezekiel the children of Gomer were well known for their enmity against the Israelites, and were a people that dwelt northward of the land of Canaan, and and were neighbours to the children of Togarmah, mentioned Ezek. xxxviii. 6. It is thought that *Gomer* and *Togarmah* are the *Garamantia*, mentioned by the Chaldecic paraphraist upon Ezek. xxvii. 14. xxxviii. 6. and comprehend all Germany, and the nations which emigrated from these places in the European continent at various times northward, and west. The Posterity of Gomer at first possessed Cælo Syria, but spread northward, and formed the warlike nation of the Scythians, of old called the Sarmatians. The present Russians, and part of the Tartars are of the family Gomer,

When Tyre was in its glory, we find the house of Togarmah carrying on traffic therewith, and
several

several others of the posterity of Japheth. Ashkenar appears to have been situated near Armenia, in the eastern parts of Asia Minor; for among those mentioned in the prophecy who should assist the Medes against Babylon, mention is made of *Ararat, Mini, and Ashkenaz*. But if we should trace the name of Ashkenaz, the country which he planted will appear to have been in the north-west part of the continent; because in Bithynia there is the Ascanian lake, and a river called Ascanius, with a bay of the same name. There was also, anciently, a city called *Ascania* in *Phrygia*, or *Troas*, with islands on the coast called the *Ascanian Islands*. *Homer* mentions a king at the siege of *Troy*, whose name was *Ascanius*. And it is agreed that the Euxine sea was formerly called the sea of *Ashkenaz*.

Magog was the second son of Japheth, and there are many confused opinions concerning his family. Some hold them to be the Scythians about mount Camotus, and bordering upon the posterity of Meshech and Tubal: when we therefore find where the dominion of Gog is, we will not then be far from the land of Magog. The prophet Ezekiel will determine this in a few words. "Son of man set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal." The Hebrew reads, *Ben. Adam shim panekeh et Gog eretz Magog, Nesbah Rosh, Mesbach ve Tubal. Son of man set thy face against Gog, the land of Magog, the prince of Rosh, Meshech and Tubal.*—Now it is plain from the prophet's account, that Gog was the land of Magog, and that Magog was

was the prince of *Rush*, *Meshech* and *Tubal*. *Rush* is the very name that the Russians give their own country at this very day ; which is a plain argument that they are of the posterity of Japheth. *Moscovy*, which is a part of the Russian empire, might easily be formed from *Meshech*. The authors of the Universal History observe, that there was two sorts of people which dwelt between the Euxine and Caspian seas ; the one called *Rhossi*, and the other *Moschi*, inhabiting a long chain of mountains on the north-west of Armenia, from whence it is thought that the Moscovites and the Russians are descended. There is also a Magog in Syria ; but this seems to have received its name from the same people afterwards, when they made conquests in those parts of the world.

Madai, and Javan are generally allowed to be the founders, the first of the Medes, and the latter of the Greeks or Jonians. Javan had four children, *Elisha*, *Tarshish*, *Kittim* and *Dodaniam*, among whom the islands of the Gentiles were divided. *Elisha* seems to have given a general name to all the Greeks, for they were anciently called *Hellæ*, and by Ezekiel are called the islands of *Elisha* *, which at that time supplied the Tyrians with purples. In Peloponessus there was anciently a city called *Elis*, and in *Attica* another called *Elcufis*, and the river *Eliffus*, all which appear plainly to have derived their names from *Elisha* the son of Javan.

Tarshish, the second son of Javan, gave name to *Tarsus*, the city in which the apostle Paul was born. It was to this city that Jonah fled from the presence
of

of the Lord, and is rendered famous in scripture for its carrying on an extensive trade with Tyre in the days of the prophets. In aftertimes the fleets of the Romans went by the name of the ships of Tarshish, and the Macedonian fleets often went by the same name.—Chittim, or Kittim was the third son of Javan, and seems to have given a name to Macedonia. The author of the first book of the Maccabees says, *that Alexander the son of Philip, the Macedonian, came from the land of Chittim, and Perseus the king of Macedonia, is called king of the Chittims.* There is some difficulty in finding a residence for the youngest son of Javan. Some think his descendants took possession of the island of Rhodes, which in Hebrew is Rodanim, by changing *d* into *r*, because in Hebrew they are like to one another. This the writers of the Septuagint have done, in order to place Dodanim in the island of Rhodes. This has some appearance of probability, but cannot be affirmed for certain, more than many other things, that are worn out by length of time, and buried in the womb of antiquity. Thus we have settled the sons of Japhet in their nations according to their families, We shall next proceed to enquire in what part of the world Shem and his posterity settled.

Shem, after the dispersion, most probably lived in Shinaar, and his descendants seem to have settled from Media westward, to the sea coast of Aram or Syria. The leaders of his line were seven, *Elam, Ashur, Arphaxad, Lud, and Aram, sons of Shem; Salah the son of Arphaxad; and Eber the son of Salah.* Elam the eldest son of Shem settled in the

country of Elam, lying to the south-east of Shinaar; Susiana seems to have been a part of Elam, and lies upon the side of the Euphrates, opposite to Chuseftan. Before the Babylonish captivity, the Jews called the whole of Persia, Elam. The Elamites and dwellers in Mesopotamia are mentioned by Luke in the acts of the apostles; and it appears plain from all accounts, that the Persians are the descendants of the Elamites.

Ashur the second son of *Shem*, had his country near to that of his eldest brother, which took its name from him and was called *Ashur*, and by the Greeks *Affyria*; at present it is called *Curdestan*, or the land of the *Curds*. It appears highly probable that *Ashur* had his first residence in Shinaar; for it is said he went out from thence, and built *Neneveh*, and the city *Rehoboth*, and *Calah*. *Nimrod*, the grand-son of *Ham* is supposed to have driven him from Shinaar; but this is uncertain. He might go of his own accord, without being driven.

Concerning *Arphaxad*, there is little certain to be found in history, only we find his family in Chaldea, in the days of Abraham, and may reasonably suppose, that that country was peopled by his posterity.—*Salah*, the son of *Arphaxad*, could not remove very far from his father, and as we find his son *Eber* in Chaldea, we may well suppose that till the days of Abraham, the whole race continued there. Some have supposed, that *Salah* was the founder of the monarchy of China; but this is wholly problematical, and the readers may judge as they please concerning this point.

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We are at the same uncertainty with regard to *Shem's* fourth son, where he settled. It is probable that the Lydians descended from him, by some distant removes, but it is not likely that he himself settled there, at the dispersion. Some indeed affirm, that the Lydians took their name from *Lydus* the son of *Atys*, but it may be as true, that *Lydus* was descended of the family of *Lud*, *Shem's* son, and gave a name to that country.

Aram, the youngest son of *Shem*, settled in *Mesopotamia*, and *Syria*, comprehending the countries westward of *Affyria*, as far as the Mediterranean sea. The name of Aram, is given in scripture to the whole of that country. *Uz*, the eldest son, of Aram, is said to have built *Damascus*, and gave name to a country about that city. This is not the land of *Uz* where *Job* dwelt, which was near to *Edom*, as we shall shew when we come to the history of *Job*. The other sons of Aram, *Hull*, *Gether*, and *Mash*, are all supposed to have settled in *Armenia*, though the places of their particular abodes are uncertain.

Ham is supposed to have been the *Chronus* of *Sanconialhon*, and to have removed from *Shinaar* to *Phenicia*, but it is more probable that he dwelt in *Egypt*, which in scripture is called the land of *Ham*. Some have supposed, that *Jupiter Hammon* is the same with *Ham*, but these are conjectures of very little moment. *Cush* the eldest son of *Ham* is, by the ancients, called the father of the *Ethiopians*, whom they affirm were called *Cusheans* both by themselves, and all *Assia*. There are many things which contradict this opinion. 1. It is not proba-

ble that if Mizraim and Canaan settled in the lands between him and Shinaar, that his son Nimrod would be found erecting a kingdom so early in that country. 2. The land of Cush lies on the east of the Tigris, and is the same with Cuzestan. 3. Cushman and Median are joined together, as neighbouring people; Habakuk iii. 7. *I saw the tents of Cushman in affliction; and the Curtians in the land of Median did tremble.* 4. By Cush in scripture, is always to be understood Arabia. There is a passage, Isaiah, xviii. 1. which is taken to prove that Cush is *Ethiopia*, which falls much short of the design it is applied to; for the text only says, *Wo to the land shadowing with wings, which lies beyond the rivers of CUSH.* Now this *wo* may extend to the land of Cuzestan, beyond the rivers *Besor*, and the branches of the *Euphrates* and *Tigris*. This passage cannot be applied to the *Nile*, or *any rivers in Egypt*, for they are not in *Ethiopia*, to Isaiah, who was in Palestine, but on this side, as any one will perceive by looking into a map.

As Seba and Havilah, could not be very far from each other, we may suppose them along the side of the *Pison*, which glides past the land of Havilah, towards south-west.—And as for Sabtah, Ptolemy has found a city much resembling his name, near the Persian Gulf; he calls it Saptha, which differs only in the changing of one letter of the *same organ* into another. He also mentions another in Arabia Felix, which he calls *Sabatha* which sounds very like Sabtah. The same author finds a city near the same gulph which he calls Rhegma, which in Hebrew sounds very like Ramah. So we may place Ramah

mah the brother of Sabtah, near his brother's seat according to Ptolomy. The Prophet Ezekiel joins *Edom* and *Dedan* together, *I will stretch my hand upon Edom, and they of Dedan shall fall by the sword**, which would incline one to think, that they were either near to one another, or mutual in their iniquities. *Ramah* and *Sheba* must have also been near together, for we find them joint traders to Tyre in spices, in the days of the same prophet. *The merchants of Sheba and Ramah, they were thy merchants; they occupied in thy fairs with chief of all spices, and with all precious stones and gold †*. *Sheba* and *Seba* are joined also as neighbours, though distinguished as different kingdoms. Pliny says that they inhabited from the Arabian to the Persian gulph. The authors of the Universal History seem to think, that the account of the Arabian writers is nearer the truth, who place *Sheba* as far south as *Yaman*, near the Indian sea, because frankincense grows thereabouts; but this is no proof of their opinion, unless they could make it appear, that this is the only place in Arabia where frankincense is to be found. It would much rather appear to be true, that frankincense is to be found in many places of Arabia. Perhaps this place may be best known to the moderns, who make voyages to the Indies, and do not enter the interior parts of Arabia; but this will not be a sufficient argument for confining frankincense to this place, or for settling *Sheba* there.

The country of *Sabtecha* is not easily ascertained; but if the people answer to the name of their father, they may be placed among those Arabians that are
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* Ezek. xxv. 13.

† Ezek. xxvii. 22.

disposed to robbery, and murder. *Sabtecha*, signifies one that surrounds and wounds others; this is the well known character of the *Sabeans*, in the days of Job, and it's highly probable, that the family of *Sabtecha* lived not far distant from them, as they appear to have been people of similar manners, and behaviour. But as this is uncertain, I shall determine nothing positive concerning this Arabian family.

Nimrod's place of residence is well known. He erected a kingdom at Babel, and received the name of a mighty hunter, on account of his tyranny and oppression. Mizraim was the second son of Ham, and whither the name signifies a single man or a people, we are certain that the people of Egypt sprung first from this branch of his family.—The posterity of Mizraim had also several branches. The *Ludim* or the *Ethiopians*, the present *Abyssinians*, called by Ezekiel the *mixt people* belong to the children of Mizraim. Mizraim is a common name given to the Egyptians in scripture; and Lud is joined with *Cush* and *Phut*, as are the *Lubims* with the *Egyptians*. In the days of Rehoboam, when *Shishach* king of Egypt, came up against Jerusalem, he had in his army the *Lubims*, the *Sukkims*, and the *Ethiopians*, which shews that they were all neighbouring people, and under the government, or in alliance, with one king.

The Naphtuhim, Pathrusim, Caslulim, and Philistim were all neighbouring people, descendants of Ham, as were also the Caphtorim; they seem to have dwelt towards Egypt, and are the same with the Copts. Phut, the third son of Ham, is supposed

posed to have settled in Africa, together with his brother Mizraim. Jerome says, that in his time there was a river in Mauratania which went by the name of Phut, which makes him determine that the posterity of Phut, possessed this country. But to this some object, that Ezekiel mentions *Phut* with *Cush* and *Persia*, as assistants to the northern enemies of the Jews, and in the army of Gog; and we find *Cush*, *Lud*, and *Phut*, among the nations who, according to the prophecy of Jeremiah, were to over-run Egypt, as Nebuchadnezzar did, which make them conclude that the posterity of Phut must have been situated near to Babylon, and Cuzestan:—but this does not invalidate the opinion of Jerome; for people at very great distances from one another, have often entered into alliances, against other nations. The posterity of Canaan, the fourth son of Ham, are well known. They went under the names of Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites. These, in after times, went under the name of *Phœnicians*, and make a great figure in the history of mankind.—But as I have now pointed out the first residences of the sons of Noah, I must observe that we are not to suppose that all of a sudden they went to the countries which their posterity afterwards inhabited. As they increased they would naturally disperse abroad, and seek new abodes as long as there was any to be found; and so extend their territories till all the world was inhabited. This was undoubtedly the case with all the sons of Noah, in whatever places they settled at first.

But

But as we have not yet considered America, it may be necessary to enquire by which of the sons of Noah that great continent was first peopled. I shall, in this enquiry, pursue the most probable methods of discovering the truth.

It is far from being impossible that China and America are joined in some parts, from whence these western parts of the world might be peopled in the very early periods. It is generally agreed that the Chinese knew the practice of the compass and the use of guns, long before the Europeans; and as they were very early acquainted with navigation, it is not to be supposed but they would put it in practice; and suppose that their country may not be joined by land, yet America cannot be very far distant by sea, and might easily be reached by navigation. We are informed by some late discoveries that there is an Archipelago, in the north-west seas, where there are many islands which they suppose join to the continent of North America; from whence the first inhabitants might easily pass over. And they also observe, that it is their opinion, that the main land there is in some part or other joined. If this should happen to be true, it will easily account for the peopling of America, and also for the gradual passing of the several sorts of animals to that western part of the world. But perhaps it may be made appear, that South and North America were not planted by the same people. There have been some bold conjectures that South America was first inhabited by the children of Ham, who possessed *Tyre*, *Sidon*, and *Catharge*, commonly known by the name of *Phœnicians*. It is
well

well known that the Tyrians were excellent navigators in the days of David and Solomon; though the Europeans will not allow them the use of the compass in that period, but alledge, that they only coasted in their voyages, and never went out of sight of land. Bnt this is not quite so clear; for if they did not know the practice of the compass, I cannot see what use the stars would be to them in their voyages. They understood astronomy, and knew the names of the stars before any Europeans understood them, and it is not unreasonable to think, that they would make every correspondent enquiry for the same purpose. It is well known that *Plutarch*, in the life of *Sertorius*, mentions two islands which, he says, are four thousand miles distant from Africa, in the *Atlantic ocean*, which have been by many, supposed to be the islands of *Cuba* and *Hispaniola*; and we are also informed by *Herodotus* that the *Phœnicians* under *Neco* King of Egypt, sailed from the Red sea, westward, till they had the sun upon their right hand, and returned home by the Straits of Gibraltar. From which it would appear, that those navigators went without sight of land, and in all probability, might people South America. If they had not been in possession of something equivolent to a compass, they would not have ventured so far in unknown seas. From the port in the Red sea, from whence they sailed, it is affirmed to be forty days sailing, which is not an extravagant computation, and perhaps is not much different from the present, taking voyages at an average. We are sure from good authority, that the *Phœnicians*, *Tyrians*, and *Carthagenians*, sailed beyond the *Pil-*

lars of Hercules, which were once thought to have been the *ne plus ultra* of navigation towards the west; and there are strong presumptions that they settled a colony in the island of Hispaniola; from whence they were not far from the continent of *South America*.—And it is not unnatural to think, that a people of such an enterprizing genius, when they were so far west, would be as ready to make discoveries as either *Columbus* or *Americus*.

If we consider the magnificent buildings and large cities that were in Mexico, when it was subdued by the Spaniards, we have some reason to conclude, that the same art which built *Charthage*, *Palmyra*, and *Balbeck*, was employed in rearing those stately fabrics, that were demolished through Spanish *avarice* and *cruelty*. None have yet been more famous than the *Tyrians* for architecture, and the art of building *famous* and *stately fabrics*. All the elegance of Greek architecture came originally from *Phœnicia*, or the men of Tyre. Even Solomon could not build his temple without them. And so nice were those people in their taste of building cities, that when Solomon made a present of some cities in his dominions to Hiram, he refused them when he saw them, because they did not please his taste; which shews, that they were not according to the taste of the *Tyrians*. Some have imagined, that the buildings of the Americans were in the Chinese taste, but this will not make a good argument, that the South Americans came from *China*, more than that the Chinese came from *Phœnicia*, because there is a similitude in the grandeur of their buildings.

The

The people of *Phœnicia*, and the *Tyrians* extended their navigation farther than some may imagine, and there are strong reasons to persuade us, that they knew Britain before the days of the Romans. There are good authorities to incline us to think, that they traded with England for *lead* and *tin*, many hundreds of years, before a Roman set his foot upon Britain. *Strabo* in his third book mentions the *Cassiterides*, who, in times past, were known only to the *Phœnicians*, who traded with them for *tin*, *lead* and *skins*. *Bochart* seems confident, that these islands were, *Britain* and *Ireland*, or the *British* *isles* in general, because there are no islands except these, to which the description will agree, namely, that they were situated in the ocean, northward beyond the *Artabri*. Now whether we take the *Artabri* for a people in *Portugal*, or the *lands end of Cornwall*, we shall be brought to England, before we find such a quantity of *tin*, as would supply a trading people. There are certain periods of the world, when the knowledge of some arts have been lost, which have been before well known, and the revival of them, have been entirely new discoveries. —And this has probably been the case with the use of the compass in Europe, and the neighbouring parts of Asia, and Africa. If we suppose, that the Carthagenians or Phœnicians sent colonies to the western continent, then we must conclude that South America was inhabited by some of the sons of Ham. but to shew from Scripture, that South America was inhabited in the days of Solomon, and that the people of Tyre brought fine gold from thence, let us turn our eyes to 2. Chron. iii. 6. *And he gar-*

nished the house with precious stones for beauty: and the gold was gold of Peru *. This is a proof in point, that Tyre and Sidon, and the traders in those parts, sailed as far west as Peru, and those parts of South America where there is the finest gold; and it will appear manifest, that this is the most likely quarter from whence the first inhabitants of America could come. There can be no objection against this opinion, except that the use of the compass was not then invented; but this is what we do not know, and cannot put a negative against a point, that is otherwise exceedingly plain. Those who have sought other places to find this gold, have been as much diffculted, and not two of them have agreed concerning the place where it was found. I shall therefore conclude, till I see a more probable opinion, that it was brought from Peru, and that the *Phœnicians* were then in possession of that continent, and were the first inhabitant after the flood.

There is some reason to conclude, that North America was first inhabited by another sort of people, which came from the north. The manners of

* *Parvaim*, as our version renders it, reads without the points, *Peruim*, or the people of Peru, for the Hebrews form the plural or dual numbers, by adding *in* or *im* to the singular. The text will read literally, *And he garnished the house with precious stones for beauty; and the gold was the gold of the Peruvians*. If any person shall think this a forced construction, I shall point out to them, many established points in Scripture History, that have not been disputed, that have hardly so good a foundation. The word *Perat* Gen. ii. 14. is not more like Euphrates than *Peruim* is like Peru.

of that people are so like to those of the Tartars, that it is not unlikely that they are some of their descendants. Their language, and associations into tribes, and removing from place to place with their families for the sake of provision, are so like the behaviour of the Hoards in Tartary, that it affords ground for a conjecture that they are the same people. The cruelty of their disposition is much alike, and according to those who pretend to understand their language, they are nearly the same. It will appear from what hath been observed, that *South America* has been originally peopled by the posterity of *Ham*, Noah's youngest son; and *North America*, by the posterity of *Japheth*, his eldest son. But as one branch of the family of *Shem*, Noah's second son, makes the greatest figure in scripture history, we shall have often occasion to consider that family in the course of these Lectures. But before I conclude this discourse, I shall make some observations upon the family of Joktan, brother to Peleg. The dwellings of his family are said to have been *from Mesha, as thou goest to Sephar, a mountain in the east*. To this patriarch some have assigned the East Indies, where his posterity founded many mighty nations, but degenerating into idolatry, they became barbarians, and their names have been suffered to fall into oblivion.

Messa, according to Pliny, is a city upon the red sea, in Arabia, east of which is a ridge of mountains, which Ptolemy calls a *Climax*, and Moses, *Sephar*. These mountains ly east of this city at a great distance, and the land between them originally belonging to the sons of Joktan. This makes it probable
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that these eastern nations were of the posterity of Shem, and it is not unlikely that they spread east and north-east, till in process of time they extended as far as China and peopled that country.

I have given an account of the dispersion of the sons of Noah, before the confusion of languages, though there is reason to conclude, that it did not take place before that event; and that that interposition of Providence, was a special means of scattering the people abroad upon the face of the earth. It is highly probable, that there was some appointment made by Noah, concerning the division of the world among his posterity; for seeing he was a prophet, and endowed with the spirit of inspiration, it is most likely, that he would interpose his authority with his children to prevent disputes, as much as possible.—And though in process of time they might transgress his commandments, yet at first, it is to be supposed that they would pay some attention to his injunctions. Noah lived 350 years after the flood, so the dispersion must have happened in his time; for according to the lives of the patriarchs, the dispersion must have happened in the hundred and first year of the flood, at the birth of Peleg, at least some time in his life. I should rather think that the division of the world by Noah's authority, happened when Peleg was born, but the dispersion did not take place till near the end of his life, after the death of Noah. The singular interposition of Providence in behalf of Noah and his family, and his great authority among them, would make them unwilling to renounce his patriarchal jurisdiction during his life, and therefore it is not unreasonable to conclude

conclude, that this patriarch was dead, before they began to build the city and tower of Babylon. It is not at all probable, that ever Noah would have concurred in such a design as the builders of Babel engaged in; and therefore it is most reasonable to infer, that he was gone out of this world before they proceeded to their enterprize.

It appears evident, that the ideas of arbitrary power began to work very soon after the flood, in the minds of the sons of Noah. Nimrod soon began to build a city, and became a mighty hunter. Some imagine he received this name from his being skillful and powerful in killing wild beasts, which began to encrease too fast in the neighbourhood of Babylon. The scripture undoubtedly means more than this, for the Hebrew word (*zid*) signifies also *a waster, or a plunderer, or a man given to rapine.* and indeed, as he is said to be a mighty hunter before the Lord, it is not very probable, that Jehovah would have taken such notice of him for killing wild beasts. The more general opinion concerning him is, that he was a cruel tyrant and oppressor in the sight of the Almighty. There is scarcely any one vice mentioned in Scripture History, against which the Almighty has shewn his displeasure so much, as tyranny and oppression. Jehovah is so merciful in his own behaviour to the chief of sinners, that he considers every attempt of one man to oppress another, as an insult offered to him, who is the supreme. It is something strange to consider, if it was not common in the world, to *bear* and to *see* men turn *patrons* and *advocates* for *oppression* and *tyranny*; who, when they are turned against themselves, ex-
claim

claim most violently against them. There are none but *mean* and *little* souls that will *oppress*; a man of a *great mind* takes pleasure in making all others happy if he possibly can. It is but mean glory to stand posted up in the annals of history, in the first line of *thieves, robbers, and murderers*. *Nimrod* seems to stand at the head of oppressors *in the new world* as *Cain* did in *the old*, and each of them have had more *imitators* and *followers*, than any humane man, for the sake of human nature, could wished to have seen.

It appears plain that the despersion of the people which were at that time upon the earth took place after the confusion of tongues: for Moses affirms *That these were the sons of Shem, after their families after their tongues, in their lands after their nations*. So that the family of *Shem*, as well as the rest, were not all of one language, but divided in their tongues as well as into different families, after the despersion.

LECTURE VII.

*Concerning the Tower of Babel.—The
Confusion of Tongues, &c.*

GENESIS xi. 1, 2, 3.

*And the whole earth was of one language, and of
one speech.*

*And it came to pass as they journeyed from the east,
that they found a plain in the land of Shinaar; and
they dwelt there,*

*And they said one to another, go to, let us make brick,
and burn them thoroughly. And they had brick
for stone, and slime had they for mortar, &c.*

THE building of Babylon, appears to have been the contrivance of a few, to enslave many; for these words in the third verse, which in our version are rendered, *And they said unto one another, go to, and let us make brick, &c.* read literally,—*And a man said to his friends, go to, let us make brick,—and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* A dispersion was the thing which the leaders principally dreaded; for it was likely to put an end to their dominion over the people in the plains of Shinaar. They wanted therefore to find employment for them, and to keep them busy, that they might not perceive their designs, till it was not in their power to

disappoint them. These men had been good politicians; they knew that when people are kept busy, they are not so ready to examine into the conduct of public managers. Hard labour naturally breaks the spirits of men, and renders them careless how matters turn. A labouring man seldom has time to look farther than his present employment; his masters will not suffer him, and on this account, he in time becomes a mere slave. It has been the trick of all statesmen, and politicians, when they had *particular ends to serve*, to find employment for the people, to take away their attention from these objects which were the principal things intended to be carried on. The *Israelites* were made to make bricks, that they might not have time to think on their slavery; and the *Romans* were set a building *amphitheatres* and *circus's*, while the emperors were contriving chains to wreath about their necks.

It has been considered as a piece of good policy, to keep the bulk of mankind constantly employed in hard labour, that they may live quietly, and not have time to search into state matters; but this supposes, that the greatest part of mankind have been made to be slaves, and bondmen to the rest, and must not be allowed the privilege of thinking freely, for fear they should not be slaves chearfully. But religion certainly requires some attention, and the poor are made to be religious as well as the rich. If they are not allowed time to enquire into the truth of religion, how can they practice it? It is impossible when men are instructed in good moral and religious principles, that they will be trouble-
some

some to any community; it is only when they are ignorant of truth, and unacquainted with the principles of morality, that they will become riotous and troublesome to government. Were governments as careful in endeavouring to make their subjects wise, as they are of practising other schemes of policy, they would both make their subjects more happy, and enjoy more tranquility in their own situations. There would be no occasion for building Babylon to keep mankind employed, provided there were no secrets but what every one might know. And truth ought to be the object of every one's knowledge. It is only among wicked men that such stratagems are used, who dare not bring their deeds to the light, lest they be made manifest.—Whenever men transgress the bounds of *nature*, and *religion*, they proceed next to mystery, depths, and concealments. A good cause will abide enquiry and those who pursue it are never afraid of a discovery.

The confusion of languages seems to have arisen from the same cause, that made the apostles speak different tongues. This diversity of speech, was a miraculous interposition of a divine power, quite contrary to the ordinary course of nature. The reasons for this interposition of the deity, seem principally to have been two.—To disappoint some design of some leading men who were oppressors, who wanted to raise their *fame*, *interest*, and *reputation*, upon the ruins of other men's liberty and property. This is manifest from the third verse, where it is said,—*And a man said to his friends, let us build a city and a tower towards heaven: and make*

make us a name lest we be scattered abroad upon the face of the whole earth. Their intention appears to have been, to keep the people in bondage, and to hinder them from emigrating from under their power. This appears evidently to have been the design of this city and tower. The city was intended for a metropolis, the tower for a garrison; that by establishing a military government, they might keep the rest of mankind under subjection, to their dominion.

Had the designs of those politicians, and tyrants succeeded they would have had it in their power, to enslave the rest of mankind; for there is no reason to suppose that this would have been the last city and tower that these men would have built;—and by constructing a *chain of forts*, and established a military government, they would have introducing tyranny over all the world. This is what the Almighty abhors, and has always shewn his displeasure against such as have attempted to enslave others. The grand object of ambitious men, has always been to gain a great name to themselves; and those projectors at Babel intended to render themselves famous, by assuming an absolute power and dominion over the rest of mankind. There is not so much wonderful in this city, as many may imagine; it is what all proud men have attempted in some age or other.

Nimrod appears to have been chief architect of this city, and garrison, as of Erech, Accad, and Calneh, which proves what has been asserted, that it was the scheme of those oppressors to subjugate the rest of mankind to their tyranny, by military force

force. It is highly probable that *Ashur* was at first one of the accomplices of Nimrod, in building Babylon, but, by becoming jealous of one another's power and reputation among the people, they fell out, and *Ashur* was banished.—That he had the same arbitrary scheme in his mind, is manifest from his building *Neneveh*, which, for many ages, was the rival of Babylon, and was built nearly upon the same construction. *Ashur* built also *Rehoboth*, *Caleh*, and *Resen*, between *Neniveh* and *Caleh*. These two oppressors, seem to have agreed in their plans of domination; and are probably the friends mentioned in the third verse. Had they continued to have been unanimous, and the confusion of tongues not happened, it is probable that they, and their adherents, would for a time have tyrannized over all the world. For this reason, the Almighty interposed, and put a division among them, which it was not in their power to remedy. Had this difference been only in some sentiments or opinions, it might probably have been made up, or accomodated; but as their very tongues were made to utter words which the others could not understand, it was impossible for them ever to agree.

But the Almighty had another design in this confusion of tongues;—and that was, to have the earth sooner overspread with people; and that all might have some property in the fruits and emoluments of the globe. Nothing, except diseases, is a greater enemy to population than great towns, and large cities; and had there been as many of these at first, as were in after ages, the world would not have been so soon over spread with inhabitants. It is from
the

country, that towns are supplied with inhabitants; and there is not a large city in the world, but would in time be depopulated, if it was not occasionally supplied from the country. That method which prevailed among the ancient patriarchs of removing from place to place, and living in tents, had a great influence upon their fruitfulness, and also tended to prolong their lives; and keep them long in health and vigour. Experience teaches us that this is the case in some measure, in the country to this day; the inhabitants of the country are more healthy than those in towns, and raging disorders are more frequent in the towns than in the country. And if there are any of those disorders prevailing in the country that abound in towns, it is owing to the communication between them, and the similarity of living. But a people living in *open* and *free* air, upon *simple* *wholsome* diet, free from *luxury* and *dissipation*, are more likely to live in good health, and to propagate their species, than the inhabitants of towns, and cities.

Had mankind been cloistered up in cities, and restrained under the tyranny of *arbitrary dominators*, it would have greatly hindered population, and prevented the spreading of men over the face of the world. But the Creator of the universe, saw meet to prevent this evil, by confounding the language of the multitude, and making them depart and spread themselves *over the face of the whole earth*, which was the very thing their oppressors were afraid of.

Which was the first language that was spoken in the world, is not *certainly* determined. The Jews strongly

strongly affirm, that it was the *Hebrew*, and it is by some still asserted, that all the languages upon the earth, are derived from this original tongue. But this does not appear so probable, seeing there are such essential differences in languages, that shews that they scarcely have any thing in common with each other, and appear to be themselves original.

How many original languages there are, is not to be determined; but all those which differ essentially in their form must be accounted original languages. The *Hebrew*, *Caldaic*, *Arabic*, *Syriac*, and most of the *eastern languages*, appear to have been but originally one language, for they differ but little in their formation; and have all the appearance of being dialects of the *Hebrew*. In any natural way it does not appear probable that there could have been such a variation in language, as we see in the world. The *Greek* and *Roman languages*, continued for some thousands of years, with very little variation, and even at this present time are not so much varied but they may be understood to be the same tongues they have been, since the days of *Homer* and *Plautus*.

Such is the difference of language in the different parts of the world, and the change of the same language so *slow* and *gradual*, that it is impossible to conceive such a difference without receiving the account of *Moses* which clears the whole, by attributing the change to him who taught our first parents to speak one language at the first, and in after ages instructed the apostles of our Lord to speak different tongues.

It must be allowed, that in process of time, when people began to have intercourse with one another
that

that they would make use of some words which were used by their neighbours, and on this account there are many words found nearly of the same sound and signification in almost all languages; but this does not prove them to be the same, when their form is different, but only that they have some things in common, arising from the commerce of people with one another.

The number of languages after the confusion at Babel cannot be easily ascertained, but they are probably more than some would have them, and not so many as others would determine.

The *Rabbies* will have 70 different kinds of *speeches*. The *seventy interpreters*, 72: but neither of them appear probable. Bochart could scarcely find 30, and some of these only appeared to be *dialects of each other*.

When a miracle takes place, there can no other cause be assigned except the power of God.—This confusion of languages can only be attributed to a divine interposition, and can be accounted for upon no natural principles. That a whole body of people all speaking the same tongue, and having the same ordinary ideas, should all on a sudden differ in their manner of speech, cannot be conceived without supposing a miracle. It would appear that the Almighty intended that there should be a diversity of governments in the world; that when mankind were oppressed in one place, they might have an opportunity to flee to another for protection from the tyranny of oppressors.

It was hinted already, that the intention of the tower and city of Babylon, was to establish an arbitrary

bitrary government, and to hinder the people from removing from under the dominion of such as were disposed to *oppress them*. Cities and towers, in those times, were places of *fortification*, under the management of kings, or chief men, who, by placing troops and warriors in them, held the rest in *slavery and subjection*. Nimrod, or whoever he was that said, come on, let us make *a city and a tower towards heaven*, had no other signification, than to *enslave the people*, and gain a name to themselves. This city was designed for the seat of government, from whence laws were intended to be given to all the rest of the people. In process of time, as fully appeared afterwards, other cities were intended, where *despots* might fortify themselves, against the *just vengeance of the people*, whom they had oppressed. When once such cities were built, and towers raised and garrisoned, with the *trusty friends* of the *oppressors*, it was easy to conceive that such as had the management of those places of strength, would be *dangerous* to those who had no other fortification, except the open country to defend them. By first building cities, and erecting a *chain of fortifications*, it would be easy to keep the people in *awe*, and *under subjection*.

It has been observed, that an intention in some aspiring individuals, to enslave the multitude, was the reason of their projecting this tower and city. The city was designed for a *metropolis*, and the tower for a *garrison and citadel*. It is plain that the leaders in this enterprize, were afraid of a *despersion*; for they say, *Let us build a city and a tower, lest we be scattered abroad over the face of whole earth*.

If they had not had some design of establishing an *arbitrary government*, they would have accounted a despoison an *advantage*, and not an injury to them; but however much it was for the interest of the community, it was much against the view of the leaders at *Babel*, who meant to raise their own *fame* and *reputation*, at the expence of the *liberty* of their *brethren*.

When this work was begun, the leaders had the address to bring over the multitude to their designs, and by *flattery*, *fraud*, and *violence*, engaged them to labour in this arduous undertaking; and had not *Jehovah* interposed, they would have forged their own chains, and wreathed a yoke of slavery for their own necks.

The Almighty had compassion upon his rational creatures, and would not suffer such a precedent of *tyranny* to be transmitted to posterity without a *visible mark* of his *displeasure*, against the *contrivers thereof*. He therefore put a stop to their proceedings by a *miraculous interposition* of his *providence*.

It does not appear that this fortification was reared to preserve the people from the destruction of another deluge; because it was built between two hills, in a valley or plain, the most unlikely for the purpose. Had it been intended for a defence against the waters, it would have been more prudent to have built this fabric, upon the top of a mountain, but this could not be the design thereof; for the people were informed by the *covenant* and *rainbow*, that there was to be no deluge of water again upon the earth.

Among

Among all the various conjectures concerning this city and tower, I find none so rational and consistent as this, which has been just now mentioned. The most extravagant of all the opinions concerning *Babylon* are these two following:—That it was intended to secure the inhabitants, against another flood of water;—or was a temple consecrated to the the heavens, or the worship of fire, or the sun. Those who hold this latter opinion, think the ground of the division at Babel, was some dispute concerning religious worship; and therefore they render the word which is here used for *language*, to signify *lip* or *speech*, meaning *sentiments* or *opinions*. It must be allowed, that of all disputes whatsoever, those concerning religion have been carried the most uncharitable lengths; but there is no hint given in the whole history of this transaction, concerning any religious quarrel. Suppose they had differed about religion, this would not have changed the language of the world? they might still have spoken so as to have understood one another, and carried the same language along with them, wherever they went; but this was not the case, as the event has fully demonstrated.

That the language of mankind was confounded on this occasion, appears very evident, but what was the first language, is not so easily ascertained.

There are so many who pretend to put in their claim, that it is perhaps not possible to determine the point with precision. For any thing that we know to the contrary, it might, perhaps, be different from any of those languages that are presently practised in any country we know in this world.

The Jews and many Christians also, are positive that the Hebrew was the *first language*, and that which Adam spake in Paradise; that it was continued down to the flood, preserved in the ark in the family of Noah, and at the dispersion, preserved in the family of Heber. This is all arbitrary assertion, and is confirmed, by no positive or conclusive arguments. The Hebrew has the appearance of being as old as any other language we know; it has marks of great antiquity, as having something common with most of the Oriental tongues, and as God has been pleased to give us a part of his revealed will in that language, it has a great claim to antiquity. The most of the arguments and examples that I have seen brought to prove the derivation of one language from another, seems rather to prove, that there is a great agreement among many languages, and that there are words of like significations, almost among them all. The writers of *Hebrew Lexicons*, and *Dictionaries* of that language have made us believe, that the radical of every word is some *verb*, or *action*, whereas there are no doubt, a great number of verbs derived from names, as well as names from *actions*, or *verbs*. The practice of making verbs the roots of words, is merely the invention of *grammarians*, who found it out for the sake of order and convenience. But the method of deriving one word from another, is practised by almost *all languages*, and is a very uncertain rule to judge of their antiquity. *Cambden* and *Verstigan*, have pursued derivations a great way, and yet all that they prove is no more, than that in many words there is a great agreement in *Hebrew*, *Greek*, *Latin*, and *Teutonic*. *Gale* in
his

his Court of the Gentiles, in imitation of *Bochart*, *Hornius*, and *others*, would make us believe, that all language, arts, and sciences, are derived from the *Hebrews* or the *Phœnicians*; but after he has bewildered both himself and his reader, he proves no more than that, such words signify such and such things, in the *Hebrew* or *Canaanitish* languages, and signify the same things in *several other languages*. A dispute about which was the first language, is a very *unprofitable* enquiry; for if it had been very necessary to have been known, there is no question but Providence would have given us a key to have made the discovery.

The Hebrew language is a very significant one, and the knowledge of it is of great service for understanding the *Old Testament*; and as it is a language in which the Almighty has been pleased to transmit his holy oracles to his church, deserves the greatest reverence and attention. Those who pretend to teach others the doctrines of God, from Moses and the prophets, ought to study it with attention, as well as the *language of the New Testament*, otherwise they will make but an indifferent progress in the study of the *Old Testament*.—To be able to read the original of the *Old Testament* distinctly, will be of more real service to a teacher, than all the commentaries that have ever yet been published. Such as despise this kind of human learning are not true friends to divine inspiration. The intention of divine Providence appointing pastors to the church of God, and commanding the churches to provide for them, was, among other things, that they might study the scriptures

scriptures, and bring forth out of that treasure things new and old.

All the methods that have been yet practised to find out the first language have proved ineffectual. Some whimsical enough methods have been tried, but far from proving any point truly certain.—Herodotus tells us, that Psammeticus, a king of Egypt, once made an experiment to find what was the first language, by “taking two infants newly
“born, and giving them to a shepherd to bring
“up, commanding him strictly not to suffer any
“person to speak a word to them in their hear-
“ing, but to nurse them in a solitary cottage
“by bringing them goats to suck, till they could
“take other food. The king’s intention was to
“discover what words the children would speak
“first, when they began to articulate; thinking,
“as many have done, that they would naturally
“speak the primitive tongue, provided they were
“not instructed otherwise. At the end of two
“years, as the shepherd one day entered the cot-
“tage, he had no sooner opened the door, than
“the children ran to him and, holding out
“their hands, cried *becos*. The shepherd ob-
“served that they frequently repeated this word
“at his coming in, and acquainted the king with
“it, and by his appointment, brought the chil-
“dren to his presence. When Psammeticus heard
“them pronounce the same word, he enquired
“what language it belonged to, and being in-
“formed that it was the Phrygian word for
“bread, he concluded that the Phrygians were
“the most ancient people *.” This story is
told

* Herod. Euterp. cap. ii.

told of another king besides Psammeticus :—but it does not appear that children would speak any language at all, if they were not taught. They might make use of some natural signs, as all creatures do, but that they would articulate as those who are instructed by example, or precept, does not appear probable. It is much to be questioned if language is natural to men, more than to beasts, though they have a capacity which other animals have not, and may be instructed in the practice of speech. There are different capacities among all the creatures, which the Almighty have made, and many of them may be taught several things that were not natural to them. It is not natural for an horse to wear a bridle, or carry a man upon his back, yet he may be instructed to do both tamely, and with as much ease as if it had been natural to him. Language is therefore an acquirement, which men learn by *tutorage* and *experience*, and not natural to them. The first language was undoubtedly super-natural; for God taught our first parents to speak himself, and endowed them with the gift of expressing their ideas by certain articulations, or sounds. This was the more remarkable when we consider that they were in a perfect adult state when they were created, and the organs of speech were quite confirmed, and not so ready and tractable for forming articulate expressions :—but this observation may remove all our surprise; that where *divine power is immediately concerned*, there is *nothing difficult that is not absurd*. Whether we consider language as a *super-natural endowment*, or an *experimental and philosophical enquiry*, notwithstanding

standing all that has been written and said concerning it, it is but imperfectly understood. We know its use, but understand little of its nature.

The confusion of tongues at Babel, was far from being disadvantageous to the world. It was at first the means of delivering multitudes from the tyranny of a few, and made them spread abroad over the earth sooner than they intended. Providence orders all things for the wisest ends and purposes, and out of the greatest natural ill appearances, brings forth the greatest good to men.

It may be expected, that I now should make some observations upon the tower of Babylon, a building said to have been so wonderfully large and high. Moses does not say any thing concerning its *height*, or *breadth*, but only that it was a tower *towards heaven*. It appears to have been a subject he was not fond of, and he drops it very abruptly. Profane writers have supplied this defect in the extreme, and have said more than carries probability along therewith. It will after all, be only conjecture, whatever can be said concerning this mighty building.

Moses informs us, that it was built of brick instead of stone, and slime was used for mortar,—a sort of bitumen, of which there is a great plenty in the neighbourhood of Babylon. Herodotus observes that there is a small river that runs by the city *Is*, into the Euphrates, whose waters carry along with them, many lumps of bitumen, which were conveyed thence to the walls of Babylon. And Diodorus says, the quantity of bitumen is so great in those parts, that it serves the inhabitants not only for their buildings

buildings, but for fewel, being dried and burnt like wood.

With regard to the length and breadth of this tower, we are informed by Herodotus, that it was a furlong in length, and as much in breadth :— and *Strabo* determines the height of it to have been a furlong, that is, the eight part of a mile. This is abundantly prodigious, though nothing to what some would make it. Some of the fabulous writers have made it one and twenty miles in height. The situation in which Herodotus and others saw this tower, is no certain rule to determine what height it was originally ; for they have concluded the *temple of Belus* which *Nebuchadnezzar* built round a tower of this sort, to have been that which was at *first* attempted by the sons of *Noah*. We are therefore entirely at a loss to know whether any of those historians who said that they saw the tower of Babylon, ever saw this building which Moses mentions. The famous Greek historian is very accurate in describing the tower which he saw, but it is altogether uncertain whether he saw the true one. It would but waste the readers time and wear out his patience to give a full account of all that travellers have said concerning this wonderful building. There are not two of them who agree either as to the place of the country, the manner of the building, or extent of the work. I shall therefore conclude this discourse by observing, that the scripture is very particular in all those points that are intended to shew forth the wisdom of God, but in some measure draws a

vail over those things that display the madness and folly of men. The ark of Noah was a divine contrivance, and is minutely described ; but this building is only mentioned, together with its design, and all the rest suffered to go into oblivion.

LECTURE VIII.

*Concerning the calling of ABRAHAM,—
His denying his Wife SARAH.—The
Plague inflicted upon the Egyptians, &c.*

GENESIS xii. 10, 11, 12.

And there was a famine in the land ; and Abram went down into Egypt to sojourn there ; for the famine was grievous in the land.

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarah his wife, Behold now I know that thou art a fair woman to look upon.

Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife : and they will kill me, but will save thee alive.

THERE is little said in scripture concerning the posterity of Heber till his line terminated in the family of Abraham ; who is called an *Hebrew*, not so much for his being of the family of *Heber*, as for his being a stranger, passing from one country to another. It is plain that *Abraham* was a *Chaldean*, and came from that country. By this time it would appear that the posterity of *Shem*, and the family of *Chus*, were inhabitants of the same country ; or that *Nimrod* and his friends left

Chaldea, after the confusion at *Babal*, and went to some other part of the world. The Chaldeans are said to have been the first of philosophers, and the first founders of science after the flood; and among the chief of them some rank Abraham. However famous Abraham may have been for his skill in philosophy, and knowledge in science, there is one thing which has rendered him more eminent, and that is his faith, or his believing the word of God. *When he was called to go out to a place which he should after receive for an inheritance, he went out not knowing whether he went.*—Whether there was any other cause of Abraham's leaving *Ur* of the Chaldeans, than the divine call or commandment we are no where in scripture informed, and therefore will not pretend to any other cause. Passing by all other fancies, this may be considered as sufficient, if once he was satisfied concerning the revelation that was given to him. The principle thing to be enquired into concerning this call of Abraham's, how did he know that it was the Lord that spoke to him? and what were the marks and criterion of this divine revelation?—For though *all* creatures ought to be *silent* and *submit* when *God speaks*, yet rational beings have a right to enquire concerning the speaker, that they may know who he is, before they give credit to what he says.

Luke, in his Acts of the Apostles, informs us *, that the God of Glory appeared unto Abraham when he was in *Mesopotamia*, before he dwelt in *Harran*, and said unto him, *Get thee out of thy country, and*
from

* Acts vii. 2.

from thy kindred, and come unto the land that I shall shew thee. Then came he out of the land of the Chaldeans and dwelt in Charran. It is manifest that Jehovah made himself known to Abraham by an *appearance*, and a *glory*, that attended it; for it is said, that the *God of glory appeared unto him in Mesopotamia*. These words the *Lord of glory*, and the *God of glory* have both a peculiar and yet a very plain signification in scripture. The apostle James gives the title of the *Lord of glory* to *Jesus Christ* †; and this seems to be the true sense of that word when it occurs in scripture. It was therefore the *Messiah*, who is the *visible glory of the invisible God*, who appeared to Abraham in Mesopotamia. This was he who ever did make God known to men; the only begotten who is in the bosom of the Father, and manifests deity to the views of his people.—*Theorists*, and such as are fond of speculation, may pretend to know God by reasoning *a priore* or *a posteriore*; but they will reason long upon the principle of abstraction, before they will find their heart warmed with the love of the object they pretend to reason upon. The descent *a priore*, i. e. arguing from the cause to the effect, leads the mind so far from God, in the process of reasoning, that it starves the affections of the soul, by making her creep among the frigid objects of nature, till she almost forgets from whence she started at first, and can give little account from whence she came; and those that reason *a posteriore*, have so many corporeal, and material things of various natures, and qualities to examine in their *climax* towards the first cause, that when they

† James ii. 1.

they come to their *ne plus ultra*, and have reasoned as far as they can go, they are unable to tell what it was they were in search of, and find their hearts as cold as when they set out in their enquiry. An honest enquirer may, by reasoning, satisfy himself that there is a God; but who he is, he will never be able to know; but in the same manner that Abraham came to the understanding of him—That is, by God revealing himself in his Son, the *true discoverer* of the *only true God*.

It is plain that there was something in the appearance of the person, which discovered himself to Abraham, that pointed out divinity; for in the seventh verse it is said, *that he built an altar to Jehovah that appeared unto him*. There are two things evident, from this passage, that Abraham saw a visible object;—and secondly, that this object had such a visible glory, as could be attributed to none but him that is *Jehovah*. And it is also plain that this glory was so striking, and so characteristic, as to persuade Abraham, that none, except the supreme could possess it. This *divine and striking Phenomenon* of the *visible glory of Jehovah*, was attended with a conversation, which naturally might lead Abraham to conclude, that it was none but God that appeared to him. He promiseth to Abraham good things to come, and proves his *divinity*, by setting forth the secrets of futurity. Had there been any imposture in the case, it is not likely that the promise made, would have been so far distant from the accomplishment. All impostors, whatever promises they make concerning futurity, have always been obliged to give, or promise, some good things

things in hand; but God promises nothing presently to Abraham, but only, that he would be with him; and commands him instantly to go out to a country where he should claim *no property*, but live as a *pilgrim* and *stranger* among the *inhabitants*. Abraham, by comparing the visible character of the person who spoke to him, with the words he had spoken, felt his heart so affected, that he thought of nothing but obeying his commandment. He was certain if that the person that appeared to him, had not had some friendly intention concerning him, he would never have shewn him such favour; as first, to shew him his glory, and then to make him such a gracious promise concerning things to come. There are no visible objects that we know of, that ever had such wonderful effects upon the minds of men, as that appearance of the Messiah, bearing the glory of Jehovah. This object though visible, was likewise spiritual, and was calculated to impress the minds of the beholders with a sympathetic influence which no other objects can do. The connection arising from *this presence of God*, was direct conviction, not cloathed with forms of argumentation, but intuitive like a *first principle* or *self evident axiom*. Nor need we wonder that such an immediate display of the divine character, produced such real and speedy effects upon the mind of the patriarch, when the thing revealed, was of such importance. It was not a *mere speculation* which the fancy may sport with, without any injury to the understanding or judgement, but it was an interesting discovery that demanded *immediate attention*, and *present practice*. The criterion of this revelation

to Abraham then was, *the appearance of a man, displaying every divine attribute and perfection; exhibiting a striking glory, which captivated the senses, and gained the heart.*

Amongst all the transformations of *angels of darkness* into *angels of light*, we do not find in all the scripture history, that it is once supposed, that any *wicked invisible powers*, were ever able, or ever did assume, the image in which Christ appeared to the patriarchs, or attempted that glory which he displayed upon the mount of transfiguration. Nor was there every any attempt to counterfeit *that glory*, which was displayed *above the mercy seat* in the *tabernacle and temple*. There were something in all these so *divine*, that the devils seem to have been affraid to meddle with them.

Abraham is the first man in the world, to whom God is expressly said to have been seen, though there is no doubt, but he was known to the patriarchs that went before him. But this was a remarkable occasion, and an introduction to a system that had as yet been but darkly made manifest. The true line of the *Messiah* in the family of *Abraham*, was from hence to go on in a course of visible reckoning, and the promise concerning him, and the blessedness of his kingdom, was to be continued in the seed of Abraham, according to the promise. It was therefore ushered in with this remarkable solemnity, that the faith of *Abraham* and *his seed*, might have the stronger foundation.

It appears plain from scripture, that Jehovah discovered himself twice in the same manner to Abraham, before he left Charran; once when he came out of

Ur of the Chaldees, and again when he commanded him to leave *Charran* after the death of his father. Upon this second appearance we are informed that he built an altar, and called upon the name *Jehovah*. The building of altars and offering of sacrifices were common to the patriarchs; and Abraham on this occasion gave thanks to God, and acknowledged his mercies. The idea of an atonement, has made a conspicuous figure in the whole composition of the true religion, in all ages since the fall; and wherever it has been wanting the power of *godliness*, and the *life of religion* have decayed visibly. There is something in this doctrine so fitted by God, to *soften* the heart, and *warm* the affections, that it is impossible to believe it sincerely without being heavenly minded, and kind hearted. It is something in religion, without which it has no power, nor any proper effects upon mens lives and conversations.

The name *Jehovah* in scripture, has, by many divines, been considered as the proper name of the Almighty, pointing out his *divine essence*. But this is mere conjecture; we know very little, *if any thing*, of the essence of things, and far less of the essence of God. Spirituality and infinitude, lie beyond our understandings to describe. The word *Jehovah* seems intended to point out to us, that gracious character of the Almighty, wherein he promises *mercy* and *goodness* to *miserable* sinners. It is a name which implies *every divine attribute and perfection*; and to whom it is ascribed in scripture, it always points out the person to be divine. Abraham must have called upon the person that appeared unto him under this name, from a persuasion

that he deserved all the honour that was implied in *the name Jehovah*. He had no idea of a *Metaphysical being*, or an abstract character, but certainly called upon that Jehovah that had shewed him his glory, when he appeared unto him. Through that *glass* which had been set before him, in the *appearance of the Messiah*, he saw our Saviour's days *a far off and rejoiced*. The next thing to be considered in the character of this patriarch is, his obedience of faith. Being informed of the character of God as a *faithful God*, he believed his word, and obeyed his commandment. It shewed that he firmly believed the truth of the divine promise, and that God was able and willing to perform what he had promised, when, without hesitation, he left his native country, and went to a strange land, of which he had no certain knowledge, except that which God had given him. *He believed him faithful that had promised*, and rested assured, that he would direct his way, and find him favour among the strangers where he was to pass. We do not find that Abraham ever proposed a single difficulty, though in all appearance there were many; his faith was so true and so strong, that he believed, that he who called him to go into that strange land would prepare him a residence, and make room for him. The land of Canaan was, at that time, an invisible object to him; for we do not find that he had ever seen it, or knew the character of the people that were in it. He took God's promise for *all* and left it to *Jehovah, to do as he had said*.

Abraham, upon receiving the commandment to leave his native country, obeyed. His faith shewed its

its *sincerity*, by the *readiness of his obedience*. He knew that the accomplishment of the divine promise was to be brought about by means of divine appointment, and that the end and the means were inseparably connected. What God had appointed him, as the matter of his obedience, he believed to be *necessary for him to do*, as well as he was persuaded that *God would succeed his endeavours*. This is one of the most remarkable instances of faith, recorded in scripture, except that of the same patriarch offering up his son. All who believe the divine record, are the children of *faithful Abraham*; they consider the word of God as good as a deed, and obey his commandments, without proposing difficulties or amendments. It always argues some diffidence of the promise of God, when men devise ways and means of their own, to bring about his ends. True faith adds nothing, nor takes any thing away, from the rules of duty, but literally walks in the path that is pointed out by God. Abraham steered his course through all his pilgrimage by the *compass of divine authority*. He stopt when he was ordered, and marched when he was commanded. It is not to be questioned that Abraham saw more in the promise than merely that his seed should enjoy Canaan; he also viewed the spiritual part of the divine declaration, *that in his seed should all the nations of the earth be blessed*: and that in the fulness of time, that *Jehovah* that had appeared unto him, shewed him his glory, and spake to him, should *tabernacle* in human flesh, make *atonement* for sin, and bring in an *everlasting righteousness*; that on account of his finished work, he and all his

believing seed, should at last enjoy *the sabbath that remains for the people of God*. A promise of the best worldly felicity, will go but a short way, in the hopes of men that believe in a future state of rewards and punishments; the mind soon runs over the annals of time, and comes to a period in analysing all temporal enjoyments. A thousand years are but a moment, and the universe a glance to an immortal spirit. Nothing can fully satisfy the desires of a mind, till she knows what is in the other system, and is truly informed of the contents of an invisible, and eternal world. The promise of wealth and riches to a man's posterity, will be far from supporting him, when his fabric begins to shrink, and his system of senses fail him. Nothing but hope in the promise of God, concerning acceptance through his beloved son, or mere insensibility will make him die with any degree of decency, to say nothing of dying with comfort. Had Abraham's faith only extended to the land of Canaan, he would have been more *the father of unbelievers*, than *the father of the faithful*; for the promise that was made to him implied a blessedness that could not be enjoyed in Canaan, nor in any other spot of this world, in its present situation. When Jehovah appeared in his visible glory to any of the ancients, it was always for more noble purposes, than to insure them of temporal felicity. All those discoveries were made to acquaint the world, that there is another system of things, where true perfect happiness is enjoyed, and that the present stage is a state of trial and pilgrimage leading to a spiritual rest.

I shall

I shall have more occasion to consider the faith of Abraham, when I come to that severe trial which he met with, when he was called to offer up his *son Isaac, the child of the promise*. After this Patriarch came into Canaan, he was obliged for a season to leave it, on account of a famine that prevailed in the land: this had no good appearance, and did not seem as if the promise was operating the right way. Matters appeared now to be going backwards, and a sad reverse seemed stamped upon the divine declaration. This did not move Abraham, who left all these matters to the Lord, and did the best he could in such a distressful situation. It would have staggered a weak man; for the promise did not visibly extend to Egypt, and as he had not a special command to go there, he could not be sure of the divine support and protection. It was a case of necessity, and he had now no choice. He went down to Egypt, as the nearest place where there was supply for his family; but now he was in a sad dilemma on account of his wife. One would think that he had forgotten the promise of the Lord's being with him, when he expressed such a degree of fear. This proves that the best of men have their weakness and infirmities, and are not the same at all times. But how shall we account for the stratagem he invented to save his life, and the equivocation by which he defended it? *Say, I pray thee, thou art my sister.* A fair method to expose the chastity of his fair wife for his own safety. It is hardly probable that he believed that God would work a *miracle* to bring him out of this scrape he was falling into. However, as he foresaw, it came to pass;—
the

the princes of Pharaoh saw *Sarai*, that she was fair, and she was taken into the king's house. Perhaps, they thought they were doing honour to *Abraham* by preferring his *sister*, and ranking her among the rest of the king's seraglio. Practices of this sort in Egypt were then no disgrace among the Egyptians. It was no disgrace to the first families in the nation to have their sisters concubines to their sovereign. Their wives they would not so easily part with, and for that reason men lost their lives on account of the beauty of their partners. On this occasion God was merciful to Abraham, and to deliver him out of the dilemma he was now in, made him both find favour in the eyes of Pharaoh, and, by a special providence, preserved the chastity of his wife. The Patriarch was richer than ever he was before, for he had *sheep and oxen, and he- asses, and man-servants and maid-servants, and she- asses and camels*. Pharaoh, and his household, suffered severely for this act of injustice in taking Abraham's wife. They were vexed with a grievous plague. What this plague was, is matter of mere conjecture. It is probable, that it was such a punishment as pointed at the sins they were guilty of, and afflicted them with *sores and pains in their secret parts*, which they had never known before. It was, however, an immediate act of Providence, to preserve an innocent person from injury, which was not within the reach of any human power at that time to prevent. To say more upon this point at present would be unnecessary, and beside the design of this discourse which is instructive edification.

Pharaoh,

Pharaoh, after he discovered the cause of *his* and *his people's disorder*, challenges Abraham for not informing him that Sarai was his wife. This implies as much as that he believed that it was a sin to take another man's wife, though he thought it no crime to take more wives than one. There was more sense of justice in this, than there is to be found within the verge of the courts of some Christian princes. Some of the grand monarchs on the continent have lived for many years in the open practice of adultery with other men's wives.—And even in this happy island, men of rank and fashion are not ashamed to live in the practice of this abominable sin. Were Providence to interfere, as in the *case of Pharaoh*, the history of *some families* would be both *curious* and *vile*. Had the history of the court of Pharaoh been as literally handed down as the *fact* is positively recorded, there would have been some curious commentaries, by this time, in the works of the learned concerning this disease.

Pharaoh and his nobles were now zealous for having Abraham to be gone; and, it is said, that he sent him away, with his wife and all that he had. There are not wanting good reasons to conclude that this was the first time that the Egyptians contracted an aversion to shepherds; for this was the profession of *Abraham* and his family:—and it is affirmed by some ancient writers, that a decree was made at this time, that made it unlawful for an *Egyptian* to eat with a *shepherd*.—And we find in the days of *Joseph*, that *shepherds* were an abomination to the *Egyptians*. It was natural for men who did not perceive a *special hand of Providence*
in

in their punishment, to impute it to a second cause, which is too often the case with others besides the Egyptians ; and, on that account, have an aversion against those whom they thought the instruments of their affliction. This was not the only reason why they did not love shepherds, and such as dealt in cattle ; they abhorred them because they slew animals which they worshipped, which Moses calls the *abomination of the Egyptians*. But taking both into one account, it made the aversion more strong.

When Abraham went out of *Egypt*, with his family, our version, chap. xiii. 1. says, that *he went to the south*. This would almost make us believe that he went to *Ethiopia* or *Abyssinia*, whereas we find him pitching his tent between *Bethel* and *Hai*, where he had been before, and had built an *altar* unto the *Lord*. This difficulty has been resolved by some, by observing that *Moses* is speaking of the *south part of Canaan*, and not of the *travels of Abraham towards that place* ; but this would make *Moses* a very *inaccurate* writer, and make his story scarcely consistent with *good sense*. The word (*nagab*) which is here rendered *the south*, signifies also *a dry country*, and the words should be read, *and Abraham went out of Egypt into the dry country*. Now it is well known, that the deserts between *Egypt* and *Canaan* are both *dry* and *barren* in many places ; so dry that the Israelites had not been many days out of *Egypt*, when they began to murmur against *Moses* for want of water. *Moses* therefore intends in this passage to shew us that *Abraham* came out of *Egypt* into the land of *Canaan* by the way of the desert. This is the way the

Seventy render *this verse* also ; they say he went out of *Egypt* into the *Desart*. This makes Moses speak consistently, and frees his words of all ambiguity.

The scripture has been very particular in mentioning the age of Abraham when he was called to come out of *Ur of the Chaldees*, and the reason for this particularity seems to be, because an important æra commences at that period. From this date, we are to reckon for the period of the four hundred and thirty years that the seed of Abraham were in bondage in Egypt ; for he accounts his first going down to Egypt a part of that four hundred and thirty years bondage.—Upon Abraham's coming back to Canaan with Lot, his brother's son, he finds the place of the country where they settled insufficient to support them and their cattle. It would appear that Canaan was then but thinly inhabited, and that the proprietors were very discreet, when they suffered strangers to roam up and down their country with such large flocks of sheep and herds of cattle. This very probably proceeded from their good policy, who, because they had plenty of land lying waste, thought it better to encourage strangers to inhabit it, than suffer the wild beasts to encrease and devour them. We do not read, however, that Abraham and Lot met with any molestation from these Canaanites among whom they first came to dwell.

There is one thing very particular in the history of Abraham, and that is, that though he had taken Lot under his protection, and taken care of him for some time, he never claimed any jurisdiction

over him, but considered him as one of a distinct family, though his near relation. Lot had his own flocks and herds, and his own keepers, as well as Abraham, who all kept in a body till a strife happened between them, and then, for the sake of peace, they amicably parted. Abraham's wisdom and moderation appeared conspicuous at their parting; for he gave Lot his choice to go whether he pleased, and would not interfere with his appointment. *Let there be no strife between thee and me for we are brethren, (are inimitable words, worthy to be considered by all brethren,) If thou wilt take the left hand, I will take the right; and if thou wilt take the right hand, then I will turn to the left. Is not the whole land before thee?* Were men all possessed of such a temper, there would be no contests in the world;—but this is more than can be expected.

There were at this time cities in a plain, which is now a lake of pitchy water. *Sodom and Gomorrah* were not then destroyed; the country was like the *garden of the Lord*, or like the land of *Egypt* as they go towards *Zoar* from *Canaan*. *Jordan* ran through this plain, as it now runs into the *Lake Asphaltites*. By the description of *Moses* it appears to have been a pleasant and a fruitful country. But it is the blessing of God that maketh rich, for *Abraham* became greater and richer in his department than his brother *Lot* did in his. Cities have been the sources of wickedness in all countries. Mankind do not well to be huddled thick together. Society is good and necessary, but it may be supported without great towns. Men should see one
another

another frequently, but not always, unless they be very good, and virtuous. Cities that began with *oppression*, have been supported by *luxury*, and always destroyed on account of sin. *Babylon*, *Sodom*, and *Gomorrhah* are instances of this observation. A fertile country, and rich cities, have seldom long been virtuous. Wealth and riches are *gaudy things*, but not *very profitable* to the possessors.

In the history and life of Abraham, there is a very remarkable circumstance, viz. that he was engaged in a war, in defence of his friend Lot, who was taken captive by Chedorlaomer, and the kings that were with him. It is very evident, that the ideas of dominion and vassalage, encreased with the progress of society, and that mankind were not encreased to a great number till *tyrants* arose to oppress them. This did not proceed from *nature*, nor had its foundation in reason, but took its rise from the arts of politicians, and the ignorance of the vulgar. Though it is unjust and unreasonable for men of more understanding than others, to use their judgement to deprive them of their natural rights; yet such is the present state of man, that it is impossible to prevent this evil, without first making the bulk of mankind wise and good. Were governors and politicians, as careful to instruct the community in the *fear of God*, and the *principles of benevolence*, as they are to form schemes to keep them in dependence upon themselves, they would need fewer laws, and meet with fewer transgressors of the laws that are made. From the very beginning of kingdoms and political society, legislators and the devisers of human policy, have begun at the wrong

end of legislation; except Moses, not one of all the multitude of law-givers, have begun at the right end of government. The fear and worship of God, is generally last in all their schemes, whereas, in the laws of Moses, it is placed first; and naturally ought to be so. Philanthropy, or an universal regard for all men, ought to be a leading maxim in the system of political society; and this ought not so much to be inculcated, as an arbitrary precept, as set forth to be the glory and dignity of a good character, and the honour of human nature. There ought to be reasons annexed to *all laws*, intimating their *propriety* as well as their *necessity*; that rational creatures may obey them from a *principle of love*, and *conscience*, more than from a principle of fear. The wise man's maxim in this case, will always hold, *train up a child in the way that he should go, and when he is old, he will not depart from it.* It is essential to sound policy, to take care of the education of youth. When the minds of men are early seasoned with the *fear of God*, and *the love of mankind*, and opened with the principles of *generous truth*, they will then be ready to submit to all *good laws*, and obey them from the heart.—There is nothing tends more to render good men dutiful, than a just persuasion *that they are free.* When men keep the laws through compulsion, they scarcely can call their actions their own; but when their souls are animated with the *noble idea of liberty*, they consider obedience as their own act, and look upon themselves as *treated like men.* As soon as a community discovers that their governors and teachers, have industriously concealed from them
their

their own *rights* and *privileges*, with an intention of rendering them dependent upon them, they will hold them *unworthy* of their *esteem*, and never cheerfully regard their precepts.—But when they find them *assiduously unfolding the doctrines of their privileges*, and setting forth the rights of human nature, they will then regard them as disinterested guardians of humanity, and lovers of mankind. If magistrates and politicians had really minded their own duty, they would have found the people more ready to have done theirs, and there would be fewer convulsions in states and kingdoms, than there have been since the building of Babylon.

In the days of Abraham, there were *princes* and *politicians*, who began to put in their claims for tribute from neighbouring states and princes. It is not easy to see upon what *principle these claims could be founded*, in such an early period of the world.—Four kings, of whom *Chedorlaomer* appears to have been the *principal*, held in subjection other five kings who being weary of the Assyrian tyranny, revolted from under their yoke, and tried the chance of war, to set themselves free from their dominion. Whether these four kings were *independent monarchs*, or *petty princes under one Emperor*, is not settled by commentators. It is hardly probable that the Assyrian monarchy, was so compleatly formed, as to be under one head; it appears rather more plain, that all these kings were *confederate princes*, united by particular interests, or associated on this occasion for some mutual purposes. Chedorlaomer was the chief of this association, and was then king of Elam, or Assyria. What his name is in prophane history,
I be-

I believe no body can tell; the best opinion concerning him is only conjecture. Some have thought that he was the same with Nynias, but without any good reason. From his name, he appears to have been *a prince who kept a standing army*; for his name imports, *one who has an army ready in order of battle*. His behaviour and his name, agree together, for he seems to have been a man who delighted in war, and who loved to tyrannize over others. The princes of Sodom and Gommorah, had certainly as good a right to *their kingdoms*, as he had to *his*; and unless they had voluntarily agreed, to be his subjects, could owe him no obedience. But there is no reasoning against a standing army, without another of equal force. It is said in the text, that the five kings rebelled against Chedorlaomer. I wish our translators had used a softer word. There could be no rebellion, unless there had been a mutual compact between them and Chedorlaomer; and even in that case if he turned tyrant, they owed him no service. Good government, and obedience, are reciprocal. They served him twelve years, and upon the thirteenth, they revolted. History does not inform us of *the reasons*, and *causes* of these five kings re-suming their liberty. Nature and reason will suggest sufficient reasons to every considerate person. They loved to be *independent states*,—and where was the harm of that? Chedorlaomer was not born with a crown upon his head, nor were they born with chains about their necks,—one God made them all, they had all one nature, and were equally entitled to freedom, unless they had forfeit it, by their iniquities. But who made the king.

of

of Asyria, their judge? Or, what right had he to claim dominion over other men, who were, in all respects his equals, except in power? It is probable that both sides would have enough to say for themselves; and if we had their arguments, there might be found something specious in both their pretences. Chedorlaomer most likely, would affirm, that he had protected them against the encroachments of some neighbouring powers, and he wanted *to be paid for his trouble, and expence*. One would think, that fourteen years service was a *good consideration, for a little temporary assistance*;—but some think their good offices can never be repaid. There was no benevolence in this. When men do good actions to one another, they should take payment in kind, and not require it till they need it; but first to perform a good office, and then to make men slaves for doing of it, is making them pay very high for the favour. The *king of Sodom and his allies*, might, on their side affirm, that though they owed one good office for another, yet they owed no subjection to Chedorlaomer, nor did they expect, that one brother would ever require such a thing of another; and that it was contrary to the laws of benevolence and brotherly kindness, to make such a requisition; that they were free and independent princes, as well as the kings of Asyria, and though they made a return for the favour granted them, in protecting them against their enemy, yet they could not renounce *the rights and privileges of nature*, without being unjust to themselves, and their own people.—And nothing could make the *Asyrian kings* make such a demand as they did, but a desire of arbitrary power,

power, and an intention of *making them slaves*. It would be natural for the kings of the plain to make such observations, and it must be allowed that there is *great weight* in this reasoning.

Chedorlaomer, and his confederates, appear to have had a quarrel with more people than the four kings, for they smote the *Rephaims*, the *Zuzims*, the *Emims*, and the *Horites on mount Seir*.

When kings once have their armies marshalled they can soon find ground for a quarrel, with very inoffensive people. These Assyrian despots appear to have been in the humour for fighting, and smote all that came before them; for the *Amelekites* and *Amorites*, fared the same fate with the kings of Sodom. War, in some ages, is a real disease, which rages like a fever, to the destruction of many thousands. The making of monarchies, has been a curse to the world, and has cost more blood, than ever the crowns of monarchs were worth. This is the first public war that we read of in History, and it seems to have raged with great violence. I wish, when those princes ended their war, that all the seed of warriors had been buried in the field of battle, that the world might have been at ease from a race of *cut-throats*, that has plagued all quarters of the globe ever since. Ah what ravages has the glory of war made in this earth! how many widows have been left weeping? How many children have been left fatherless, and what oceans of blood have been spilt? for what? to gratify the ambition of a single man, or to serve the purposes of a few of the worst miscreants that ever lived upon this globe. What a reckoning will those *agents of tyranny* have to make

make, when the prince of peace comes to judge the world? If they are not soundly punished, there will be reason to conclude, that there never was justice in the universe. Methinks I almost see Chedorlaomer, and his five kings, with all the train of Assyrian monarchs, the heads of the PERSIAN, the Greek, and Roman empires;—all the mighty robbers that have scourged the world, coming trembling to judgement to receive their sentence, according to their works. What a reverse will be then? Ah what a croud of slain soldiers, who fell in supporting the ambition of princes!—what numbers of murdered men and women, will rise up witnesses against these despots and tyrants, that have deluged the world with blood!—May the king that is the father of his people, and who delights in peace, rest safe and sound, in his palace—may his slumbers be sweet and agreeable—may the crown flourish on his head, and may all his subjects love him—may the turf lie softly on his ashes, and may his name be sweet to future ages.

We must now attend these kings to battle, and a disagreeable task it is. The vale of Siddim was the place of action, a plain full of slime pits, a fit place for burying the slain, and equally so for burying the living. The kings of Sodom fell there, and Chadorlaomer gained the victory. This field of battle is now the lake of Sodom; and among other reasons, perhaps this is one, that this plain is in its present situation, that there might be, to future ages, a visible mark of divine displeasure placed upon the first field of battle. The Almighty delights not in war, but loves peace, and take pleasure in it,

and in those who practise it. Moses is very particular in mentioning the names of all those kings, before they joyned battle, and he does it with a sort of redundancy; for he had mentioned them all before. But the reason, perhaps, for this minute repetition of the same thing, is, that the history may be well considered, and because that Abraham, the friend of God, was to be brought upon the field of action, to perform a part in the end of this catastrophe. It is needless to say any thing concerning the form of this battle; how the lines were drawn up, or how the flanks were secured? whether their were any redoubts, or corps de reserve. Moses says nothing concerning all this. From the account of Moses, they seem to have fought much in the same manner, whatever were there weapons, as most of men have done since. Some stood, and some fell, and some run away to the mountains. The kings of Sodom and Gomorrah lay dead in the field of battle, and the remains of their army fled. The Assyrian princes carried away the spoil, and the prisoners; among the latter was Lot, Abraham's brother's son, with all that he had. The fate of war is precarious and uncertain; the issue thereof does not always turn out according to the immediate reasons of the conflict, nor the justice of the cause. War is, for the most part, a judgment upon one of the parties, and frequently upon both. The kings of Sodom and Gomorrah seems to have had justice upon their side; for they were fighting for liberty, and their own natural rights?—but this was only the case between them and the other kings. In other respects they were wicked, sinners against

against God, in the highest degree. Their defeat and overthrow was just in itself, as a punishment of their great wickedness. The Almighty, on this occasion, appears to have distributed justice pretty equally; for if the *kings of Sodom and Gomorrah* suffered, the *Assyrian princes* had doreason to boast of their conquest. — Abraham, who had lately separated from Lot, and had settled near a grove of oaks in Mamre, had also formed connections with the principal people of the place; and among others with Mamre the Amorite, the brother of Eshcol, and Aner. These were confederates with Abraham, when the news was brought him, of the captivity of his brother Lot. The people, called shepherds, in those days, were far from being *inconsiderable* in riches, wealth, or prowess. Abraham had three hundred and eighteen trained servants in his own family. This was no inconsiderable body guard, and when engaged in a good cause, might, upon a particular occasion, perform wonders. To this armament Abraham would, no doubt, join the forces of Mamre, Eshcol, and Aner, which probably would make as many more, so that this army would not be so very small, nor the enterprise so romantic, as some of the enemies of revelation would make it.

With what forces he could muster, the patriarch pursued the confederate princes, and overtook them at Dan, in the extremities of Canaan; when he divided his army against them, engaged them, and defeated them. He pursued them almost to Damascus, and gave them a total overthrow. On this occasion he recovered all the spoil which they had taken from the kings on the plains of Jordan, and brought back his brother

ther Lot, with all his goods and family. It is not said whether Abraham took any more spoil than that which the Assyrian princes had taken from the five kings, but it is probable that he would take as much as he could get from them, as enemies.— And who could blame him? This was a remarkable interposition of Providence in behalf of Lot, for it was on his account that Abraham undertook this war because he was his near relation. The king of Sodom was the better of having such a subject in his dominions, though he and his people, but ill deserved such favours on his account, as we will see when we come to the history of Sodom.

It seems plain, that the king of Sodom, who was slain at Siddim, had a son; for we find a king of Sodom coming to meet Abraham, when he returned from the slaughter of Chedorlaomer. The patriarch behaved, on this occasion, like a man of a great soul. He would receive nothing for doing a good action to his neighbours, though he had ventured his life in doing it. *Abraham*, according to the laws of patriarchal government, was the eldest son of *Tera*, and the elder brother of *Nahor*, and *Haran*, and of consequence according to some ideas of government, he had the right of dominion.— But here we find he did not claim it, when it was fully in his power to have asserted it. He gave *Lot*, and the king of *Sodom*, all that formerly was theirs, except what the men had eaten upon their march, and the portion which belonged to *Aner*, *Eshcol*, and *Mamre*. As they were not under his power, but only his assistants, he did not pretend to dictate to them, and therefore left it to themselves to settle it

it amongst them. This behaviour of *Abraham* is a *fine example* for brethren to imitate; for brother nations and colonies to copy. The Patriarch did not reckon upon the expence when he was serving a brother; he knew the laws of nature and religion obliged him to behave friendly, and to take no reward from his friend, but a friendly office in his turn. In modern times, when brethren do any friendly service to one another, they make them pay for it with rigour at an high expence; and, instead of saving them from oppression, become themselves the greatest oppressors. According to modern practices, Abraham should have laid some restraints upon the trade of the Sodomites, and his friend Lot;—made a demand of a tax upon their cattle and flocks at so much a head, to have indemnified the expence of the war, and to let them know to whom they were obliged. But this was not consistent with Abraham's ideas of God, *justice* and *brotherly-kindness*. He knew the Lord would reward him, and therefore he left the whole to him. This is an amiable part of Abraham's *character*; he was as *humane* as he was *faithful*, as *generous* as he was *great*.

There is a person, of a very particular character, who met Abraham when he returned from the slaughter of these kings. He was king of Salem; his name is Melchizedek. Moses gives him a double character; he calls him *King of Salem*, and *Priest of the most high God*. As this man's character has afforded much speculation to commentators, I must say something concerning him on this occasion. The Apostle to the Hebrews gives him a
very

very strange character; he says he was *without father, without mother, without beginning of days, or end of life; like the Son of God, a priest for ever*. Melchizedek does not appear to be the proper name of a man, but the character of a certain king, and I shall therefore call him the righteous king of *Salem, or Jerusalem*. He seems to have received this name from his subjects, because he administered justice and righteousness among them, and was not concerned in those wars and quarrels that the rest of the kings were engaged in. He took care to propagate religion, and administer justice; and on that account received this excellent name. His genealogy is not mentioned, *as the peaceable king of righteousness*; for, it does not appear that there were any kings before him, or after him, that ever deserved such a character, except *him* of whom he was a *type*. As king of Salem, and priest of the most high God, he had neither father nor mother. He was the *first king* and *first priest* in that place. In ancient times, before the giving of the law, the sovereign of the people performed religious ceremonies, and presided in religious worship, and it was common for a man to be both *king* and *priest*. This was the case with the *King of Salem*, he was *priest of the most high God*. As this king had no predecessors, and is said to be $\alpha \pi \alpha \tau \epsilon \rho, \alpha \mu \alpha \tau \epsilon \rho$, without father and without mother, so his character was so famous by his righteous deeds, that his name is held in everlasting remembrance. It is said of the *Messiah*, that *his name shall endure for ever*, and this remarkable type of him shall have a perpetual name, and live for ever also. In this respect, he

is

is without end of days, and lives fresh in the memory of all those who read his history. Some will have this *Melchizedek* to be the *Messiah himself*; but, it requires a great degree of *sophistry* to make Christ a type of himself, as he must be upon this supposition. The Jewish writers, not without good reason, have supposed Melchizedek to be *Shem*; for they alledge, that there was none upon earth at that time greater than *Abraham*, except *Shem*; and, as his father *Noah* made him an extraordinary grant of Canaan, (*Genesis ix. 26.*) they alledge further, that he went in person, after the dispersion, to that country, and settled. And that he pursued the principles of righteousness which he had learned from his father, and settled the true religion at Jerusalem, at the time when this war happened with Abraham and the five kings. That the reason why Moses does not mention his own proper name is, because his posterity, in the line of *Heber*, were to possess Canaan in the fulness of time; and that at present he did not rule over *his own family*, but *the family of Ham*. They further add, that as he had no *predecessor* nor *successor* in the *kingdom*, and *priesthood*, he is said to be *without father and without mother*. That he was greater than Abraham as being a king and a *priest*, and also his *elder*, and the *head* of his family. This opinion has as much *probability* in it, as any that have been given to the public; and, in all typical relations and prophetic expressions, there is some allowance to be made with regard to particular expressions.

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This king of Salem was undoubtedly intended for a type of our blessed Lord and Saviour, both in the *peaceable nature of his kingdom*, and the *underived succession of his priesthood*. Melchizedek had no predecessor, nor any that succeeded him in his royal priesthood, and in this he was a true type of the *High Priest over the house of God*, who was the first and the last of his order. There were no *kings* among the *priests* according to the order of Aaron; but Melchizedek was a kingly priest, and such also was our Lord Jesus Christ, and fulfilled the type that was exhibited of him in the person and office of Melchizedek.

The king of Salem, priest of the most high God, blessed Abraham, and gave him his benediction: In like manner, Christ began his ministry with blessings, and finished it in the same manner. *He led his disciples as far out as Bethany, and when he blessed them, he was parted from them, and carried up into heaven.*—Abraham paid tithes to Melchizedek, which was an acknowledgment that he was greater than he, and received the blessing, which implied the same thing. And, it is probable, that Abraham saw, through the character of this righteous king, the representation of him *by whom all the ends of the earth are blessed*.

There is a difference between the speech of the king of Salem and that of Abraham, when they mention the most high God. Melchizedek calls him *El-Eljon*, but Abraham calls him *Jehovah El-Eljon*. They both meant the same thing; but Abraham remembered the name in which God had made his promise to him, and joins it with the other character; for,

for, in all his acts of worship and obedience, he remembered the divine promise as the spring of his duty.

When Abraham received the promise at first, it does not appear that he knew whether it was to be accomplished in his own seed literally, or in an adopted succession; but, this was soon after revealed to him. The word of Jehovah came to him in a vision, and promised *to be his exceeding great reward, and his shield*. This manifestation of the goodness of God made the patriarch take courage to demand an explanation of the promise. *And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, behold, to me thou hast given no seed: and lo, one born in my house is mine heir.* Upon this the Lord gave him an explicit declaration; that an heir should come forth of his own loins, and that his own seed should possess the land of promise. This satisfied Abraham; and it is said *he believed God, and it was accounted to him for righteousness*.

There is one thing which has made some charge Abraham with diffidence in the divine word, and that is when he says, (chap. xv. 8.) *Lord, whereby shall I know that I shall inherit it?* viz. the land. He wanted some visible sign or token from the Lord to strengthen and confirm his faith, which seems to imply that he doubted of the veracity of God. It would be doing injustice to the character of Abraham to pretend to vindicate it in all things: but, on this occasion, he does not appear to be to blame. He had received so many tokens of the

Lord's condescension, that it encouraged him to ask more favours, and he asks this question, not from his diffidence in the word of God, but from a persuasion that the Lord, who had been so gracious in other things, would grant this also,—and so we find it happened. *Jehovah* not only gave *Abraham* a visible sign of an extraordinary nature, but also informed him of the bondage that his posterity should undergo before they enjoyed the promised land.—After *Abraham* had offered sacrifices, and received an account of what should happen to his seed, the Almighty renewed his promise to him, under the title of a *berith*, with a view to the sacrifices he had been offering. And it is said, *that same day Jehovah made a berith with Abraham, saying, unto thy seed will I give this land, from the river of Egypt unto the great river Euphrates.*

There is something very remarkable in some visions that were made to the ancients; they had different effects, according to the nature of the things that were about to be revealed. Sometimes they produced *fear* and *horror*, as in the case of *Abraham*, chap. xv. ver. 12. It is said, *When the sun was going down, a deep sleep fell upon Abraham, and lo, an horror of great darkness fell upon him.* It is very probable, that some images of the facts that were about to be revealed were set before the mind in pictures of horror, to leave an impression more deep in the memory of the persons to whom the revelation was made; or, that those invisible powers, who were the messengers, put on some more forbidding aspect. There is something in our nature that cannot endure too much nearness of in-
visible

visible powers in any other shape than in our own similitude ; for this reason, when God appeared to the ancients, he generally assumed the shape of a man, and went under the name of the *Angel Jehovah*. The visions which were made in dreams were, in general, hieroglyphical, emblematical images of things that they were not really like ; such as *Jacob's ladder*, *Ezekiel's siege of a city*, &c. and many others. There were, at the same time, always something in these visions which rendered them intelligible to the persons to whom they were made, provided they were friends of God. To others the case was different, as in the cases of *Pharoah* and *Nebuchadnezzar*, who were obliged to have *interpreters*.

Abraham had now been many years in Canaan, and Sarai was not like to have any children, which rendered her uneasy.—The women in those times, especially those of the Hebrews, seem to have had an uncommon anxiety for children. Some have affirmed that the reason of this was, because they all had a persuasion that the Messiah was to be born of an Hebrew woman ; and, therefore, they had all an ambition to be the mother of so remarkable a personage. But there is rather too much conjecture in this opinion. I rather think, that there is not so much difference between the women then, and the females of the present age, as is commonly supposed. A desire of children is natural to them all, and they would not be women if they were otherwise. The manners in those periods were indeed very different from what they are among us, though the eastern people, perhaps, are much the same. Many

may think it a *strange whim* in Sarah to give her maid to her own husband, but the manners of the country and the time will easily account for this practice. It was a common thing in these times for a man to have *more* wives than *one*, as also a number of *concubines*, who had all some common privileges, and their children were supported by the husband. The children of those who were wives were the heirs of the inheritance, if there were any; but, if the wives had no children, the children of the concubines might, by consent, become heirs. It was with a design that Abraham might have an heir of his own body that Sarah consented to give him her servant-maid. It has been affirmed by some, that this *Hagar* was an Egyptian princess, given to Sarah when she was in Pharaoh's court; for it is said that the king of Egypt gave maid-servants as well as men-servants to Abraham, and that when he was sent away, Hagar was one of those maids that were given to Sarah. Whether this was the case or not, we are sure that Hagar was an Egyptian, and that she was given to Abraham by his wife Sarah. It appears something extraordinary that such persons as the ancient patriarchs, who were so much favoured by *God*, and knew his will, should have lived in the practice of *pologamy*, which was contrary to the *original law of nature*, and the *first institution of marriage*. Some, to clear the patriarchs of such a *visible transgression of the law of God*, have expressly affirmed that there were then no law against *pologamy*, and of consequence it was no sin. And indeed, unless something like this be allowed, it will be impossible to vindicate either the
behaviour

behaviour of *the Almighty*, or *the patriarchs*.—For if there were *positive laws* against having *more wives* than *one*, and yet the *patriarchs* had many, it must be surprizing that *Jehovah* should have maintained such *familiarity* with *whore-mongers*, and *adulterers*. Yea, that he should have *inspired* them with *his holy spirit*, and *honoured* them with the most *extraordinary marks of his favour*. It is not to be supposed that they sinned through ignorance; for many of them were more learned and wise than the greatest part of wise men are now, and in other respects they were strictly virtuous; and if they had been living in an open transgression of a divine law, it is not easy to conceive but God would both have reproved and punished them, which we never hear that he did.

It must be allowed, that at first God made man *male* and *female*, and said, for this reason shall a man leave his *father* and his *mother*, and *cleave to his wife*, and *they shall be one flesh*; and our Saviour confirms this first law in the sixth chap. of Matt. There appears to be something so unjust and unnatural in pologamy, that it is impossible to vindicate it; for, in general, there are not many more females than males brought into the world, and if some were permitted to have a number of wives, there would be some that would find none, at least, it would be impossible for the poor to have any. But one thing is certain, that either the original law was suspended for a time, or the patriarchs, and all the famous Jews, were the most worthless of mankind. Upon this supposition of a standing law against pologamy, there is not a more worthless character

Character than that of *David*, and his son *Solomon*. One may challenge all the apologists for these ancient worthies to find a single argument to shew that they were *good men, or friends of God*, upon a supposition that there was a law against pologamy. It must therefore have been, that the law given in innocence was suspended till *he* came who is the *grace and the truth*, who pointed out the spirit of the law to his people, and shewed that *from the beginning* things were otherwise, than after men's hearts were hardened, through the sin of deceitfulness. It does not appear, that it was accounted adultery by Moses and the prophets for a man to have more wives than one, provided he did not interfere with others, than those he had married. The curse extended to the man that *lay with his neighbour's wife*, or committed uncleanness with a woman to whom he was not married; but there is no threatening against those who kept by their own wives. Moses, to whom the law was given, certainly understood its meaning, and would not have permitted pologamy if the law then had prohibited it. The ancients were therefore not guilty in the practice of pologamy, because there was no law in force against it; the lawgiver had suspended it for wise reasons, and though he always forbade *adultery and fornication*, yet did not account a man guilty of *either* by cohabiting with a woman that he had lawfully married. We are sometimes told by divines, that pologamy was permitted on account of the hardness of the hearts of the Jews; but our Saviour only says that Moses granted the *liberty of a divorce*, on account of *the hardness of their hearts*, and allowed them to take another, but says
nothing

nothing upon this subject. He only says, that from the beginning it was not so, yet he does not blame Moses for what he did by divine authority. Our Saviour was now come to set up a new kingdom, and give it new spiritual laws, and intended to bring men back, nearer to the principles of innocence, that they might be something like to what they were at first, when God made them male and female. Therefore under the gospel, it would be a violation of our Saviour's authority, to practise polygamy.

These observations will probably appear *new and strange*, to *some*, but without admitting them, I cannot perceive however they can vindicate either the *Almighty* or *those remarkable characters* that are recorded in scripture. For suppose we should allow the best of men to have many occasional faults, yet to allow the most *eminent* friends of God, to live in an habitual practice of *lust* and *uncleanness*, contrary to his laws, and still suppose them sustaining the same character, appears highly absurd and ridiculous. *Selden* imagines, that there was no law against polygamy, till the giving of the law to Moses, and *Grotius* is of the same opinion; but these two learned men, forgot that the difficulty is as hard to be resolved, after the giving of the law, as before it; and they must either admit of the suspension of the law, or make many of the famous characters very impious.

We do not find that the Almighty passed over the breach of any standing laws, without punishing them. *Idolatry*, *profaning* of the *sacred name of God*,—*profaning the sabbath*,—*disobedience to parents*
—*adultery*

—*adultery—false witness and theft*, were all punished, and often visibly, but we do not find that there were any remarkable displays of divine indignation expressed against polygamy, during the whole of *the Jewish theocracy*. The seduction of young women, was severely punished; the seducer was either obliged to marry the damsel, or to endow her with a marriage portion.—And if any person lay with a maid, that was a bond servant, who was betrothed, he was, by the law, appointed to be scourged. This shews that the laws were abundantly strict in things that were included in it; but as there are no punishments nor prohibitions in the law of Moses, against having more wives than one, it must be understood, as not immediately excluded by that law. I have been the longer upon this particular because it was necessary to be considered, before I left the *history of Abraham's marriage with Hagar*; for it appeared exceedingly strange to me, to find a man called *the friend of God*, and *the father of the faithful*, living in the practice of a *sin*, the most abominable of its kind, provided the law of God determined *polygamy* the same as *adultery*. And I do not find that all the apologists for the patriarchs, who have admitted the standing force of the law, have been able to answer the objection of the deists. Stackhouse evidently appears distressed, in the fetches he makes to defend Abraham and the other patriarchs upon this head, and the famous Heidegger has said much, but to little purpose. I shall now take my leave of Abraham for a short time, and proceed to consider the character of *Sarah* and her maid *Hagar*, which may be considered as a sequel to this lecture.

Second PART of LECTURE VIII.

Whether before the Law of Moses there were any Commandment against marrying near Relations?—What was the Ground of Sarah's Quarrel with Hagar?—The Story of an Angel appearing to Hagar.—The Name she gives to God.—How she knew him, &c.

GENESIS xvi. 4,—7, 8, 9, &c.

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.—

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

And he said, Hagar, Sarai's maid, whence camest thou? and whether wilt thou go? and she said, I flee from the face of my mistress Sarai.

And the angel of the Lord said unto her, return unto thy mistress, and submit thyself under her hands.

IT appears next to certain that before the giving of the law to Moses, that there were no positive restrictions against *near relations* marrying, or being joined in matrimony with one another.—At first there was a necessity for men and women marrying very near relations, even as nigh as *brothers* and

sisters, which practice appears to have been continued during the patriarchal period. Sarah was a very near relation of *father Abraham*; she was no less than the daughter of his own father, according to his own declaration to king *Abimelech*, prince of the Philistines;—*She is the daughter of my father, but not the daughter of my mother, and she became my wife*. This, in aftertimes, would have been an *incestuous marriage*, but where there is no law, there is no transgression. There were as yet, no positive precept concerning *consanguinity*, and *affinity* in marriage. Had there been an express law upon this subject, Abraham had been verily guilty of living in incest; but we do not find *the father of the faithful* charged with any crime of this sort.

Mother Sarah seems to have been an obedient, and dutiful wife, and risked her character and chastity both, for the sake of her husband. She went voluntarily into Pharaoh's house, at the desire of her lord, to save his life, which he thought in danger on her account. To shew that she did nothing but her duty, divine Providence interposed in her favour, and preserved her from the designs of the Egyptian monarch. She appears also to have had the honour of Abraham's family very much at heart, when, for the sake of procuring him an heir of his own body, she voluntarily gave him her servant to his bed. This was more than could well have been expected from a wife; but she loved the honour of her lord, and would that his name should not be lost to posterity, for want of an offspring. She could have no other idea; for the rest of the story is against her, and the fruitfulness of *Hagar*, was a
sort

sort of a reproach upon her, as she soon perceived. Many persons have suffered for their good nature, and so did Sarah. Her maid began to despise her and think light of her; she forgot that she was Sarah's servant, through the abundance of her mistress' kindness. What marks of disrespect Hagar shewed to Sarah, the text does not say; they must have consisted chiefly in disrespectful looks, for it is said, that her mistress was despised in her eyes. Where there is *jealousy* a wrong look is enough to kindle the flame; it is almost impossible to please where jealousy takes place. Hagar had no doubt given occasion, for the text says so. It is probable that she began to put on some airs of consequence, and value herself on account of her connection with her master, and most likely, gave hints that Sarah was a fruitless vine. Something like this might have happened,—and among women it was not to be endured. Hagar was to blame for all this; she ought to have behaved better in her preferment, to so good a benefactress. A sudden cast up hill in the way of honour, requires a stock of good sense to bear it. Vanity soon puffs people up, and the fair sex are not proof against it, more than others. Abraham had his own difficulties between hands; he now found what it was to have a wife and a concubine; and if it had been a great sin, as some would make it, he might have read his sin upon his punishment. The patriarchs must have had great authority over their wives, when they were able to manage more than one; for the women then, do not seem to have been more tractable than they are now. Abraham was obliged to give way to the

humour of his wife Sarah. She had been the wife of his youth, and they had now lived a good while together, love was now turned into friendship, and he was not willing to disoblige her. He therefore suffered Sarah to manage her servant as she pleased. Hagar fled and left her mistress. It was a hard case for one, in her situation, first to be given by her mistress' authority, to the bed of her Lord, and then, for want of a little discretion, to be sent a drift into the world, when she was with child. The manners of those times appear to have been *boisterous*, and *delicacy* seems to have been *none of the ruling virtues* of those ages. A woman with child, claims compassion, even though her character be not so very good. Hagar had only followed her mistress' commands, and yet she must suffer. The angel will clear up this story. After Hagar had fled from her mistress' house, and gone to the wilderness of *Shur*, no doubt with a design to return to Egypt, for she was now fairly upon the way, she met with an angel of the Lord, while she was sitting by a fountain of water. The angel named her, and mentioned her mistress. *Hagar, Sarai's maid, whence comest thou?* This would, no doubt, surprise her, to meet with a person in the wilderness, who knew her and her mistress. It is most likely that there was something striking about this angel; for he bears the same name that the angel did, that appeared unto Abraham on another occasion. His name is *the angel Jehovah*. And he had such convincing marks of divinity about him that Hagar knew he was *Jehovah*; for she calls him *thou Jehovah seest me*, and named the well of water from the inter-

view

view that she had with him, *beer la hai roi, the well of him that liveth and seest me.* On this occasion the Lord informed her concerning the character of the child, that she should bring forth, and advised her to return to her mistress, and submit to her, which she accordingly did. This person had shewn such marks of divine dignity, that she could not dispute his authority. She therefore considered her obedience to her mistress as a divine precept, from Jehovah, who saw her, and watched over her. It is a strange, but true character, which this angel gave of Ishmael. He shall be a wild man; *His hand shall be against every man, and every man's hand shall be against his, and he shall dwell in the presence of all his brethren.* This prophecy has been remarkably accomplished in the posterity of *Ishmael*, who are tribes of *Arabians*, that no monarch upon earth, have ever been able to conquer or subdue. All the various emperors of Greece and Rome have attempted to subdue the Ishmalites, but always were defeated, and unsuccessful. What is very remarkable of them, when they were in the hardest pinch, they never solicited help from any of their neighbours; but stood single and alone, against the force of the Roman empire, when the Romans were in good earnest to have subdued them. When Severus besieged the city of the *Hagareans*, with an army collected out of all nations, and under the best discipline, they were obliged to raise the siege and depart, without succeeding. Thus Ishmael may be said to have had every man's hand against him, and to stand singly alone; which is the same with dwelling in the presence of all his brethren.

But

BUT I shall have a better opportunity of considering the character and posterity of Ishmael, when I come to take a view of the twelve princes of his posterity, that proceeded from him mentioned in the 25th chapter of this book. There are some particulars concerning Ishmael personally, in connection with his mother, that I shall consider in this place.

Upon Hagar's return to her mistress we hear no more of any difference between them, till the weaning of Isaac, when Ishmael was about fifteen years of age. When he was thirteen years old, his father received the law of circumcision, and was circumcised, together with all the males in his house, and among the rest, Ishmael was circumcised. This ordinance was founded upon an express commandment of God, and was as literally obeyed by Abraham. This appointment of circumcision, was a token of God's covenant of promise. Every male was to be circumcised when he was eight days old. This had the appearance of a very strange institution, and to aged persons must have had the appearance of great indecency, but Abraham was strong in the faith, giving glory to God. Some have alledged that there was something physically profitable in this appointment; but this does not appear.—For Abraham was as well before he was circumcised, in all physical respects, as he was after. After all that has been said, concerning this ordinance, it must be resolved into the pleasure of God, who thought fit to appoint it.—Either for a further trial of Abraham's faith, or to leave a mark of his promise to him and his posterity, in the flesh of his seed. This the Almighty seems to hint, when he says, *my covenant shall be in your flesh.* Why

Why this ordinance was not to be administered till the eight day several physical reasons might be given, which do not come within the intention of these lectures ;—only it may be observed, that, till the eight day, it is not easy to discern whether a child will probably die or live, but after the eight day conjecture is something more certain. It appears odd that women, who were involved in sin as well as men, and had the promise made to them as well as they, should not have had the sign of God's covenant in their flesh as well as the males. This is a point which has much distressed commentators and divines. There may be some reasons obvious to every one, and every one will perhaps have their own reasons; but there is one reason which shall be given just now, and I shall add no more. The whole seed and posterity of the man were by sin corrupted; and, it is by God's covenant of promise that they are freed from the guilt and pollution of sin;—the signs of God's covenant are necessary to hand down a sense of guilt, and the remedy provided against it, to all the seed of man where the signs of the covenant are revealed.—But God, from the beginning, foretold that the woman also should have a seed altogether free from sin, and, for this reason, would not suffer *a sign to pass upon the female that implied corruption in her seed.* This was an exemption of honour granted the females, for the sake of the Saviour, who was truly and literally the seed of the woman. Those, who have any better reasons for this distinction, or exception, or what you please
to

to call it, are welcome to produce them, for I shall on this occasion offer no more.

There is a remarkable circumstance in the history of Abraham and some other patriarchs, namely, that the Lord changed their names, and gave them new names, answerable to some new circumstances in their character. The first name of Abraham was *Abram*, which signifies *an high father*; but when the two first letters of *Hamon* are put into it, it signifies the *high father of a multitude*. Abraham was now to be *the father of many nations*, by virtue of a gracious promise; and he receives a new name answerable to his new privilege. In this, he was a true image of *all his children according to the promise*, who, when they are called out of darkness into God's marvellous light, *receive a new name, better than that of sons and daughters of this world*. Such changes of name happened to Jacob, Benjamin, Solomon, &c. It was not the case with Isaac; for his name was given him by the Lord before he was born, and it underwent no change afterwards. The operations of Providence towards the church are wonderful in all respects; there is seldom one thing falls out in the whole history thereof according to what we would expect; and, if men had been to contrive a plan and to pursue it, it would have been the very reverse of that which the Lord hath taken.—The same thing that happened to Abraham happened to his wife; for from *Sarai*, which only signifies *my lady*, or *my mistress*, her name was changed unto *Sarah*, which signifies a *lady*, or *mother of princes*. Thus the first and original draughts of the promise was, in all respects,

spects, like the accomplishment thereof; for Abraham at last, became the *father of many nations*, and Sarah became the *mother of princes*. This teaches us that all the words of the Almighty are as *good as deeds*, and that *what once proceeds from his mouth will assuredly be fulfilled*.

LECTURE IX.

The History of Sodom and Gomorrah.—The Character of that People.—The Character of Lot.—The Destruction of Sodom.—The Metamorphosis of Lot's Wife, &c.

GENESIS, xix. 1, 2,—4, &c.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

And he said, behold now, my lords, turn in, I pray you, into your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night.—

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter, &c.

SODOM and Gomorrah, and the cities of the plain, were situated about thirty miles from Jerusalem. That country is now the dead sea, a lake of liquid bitumen and sulphur,—where neither ships can sail, nor fish can live. In the days of Abraham and Lot, it was a fertile plain, abounding with rich pastures, and had several populous cities,

cities, where there is now nothing except poisonous water mingled with pitch. Its original state is compared to the garden of God, or the land of Egypt towards Zoar ; it was chosen by Lot for a place of habitation, where he might feed his flocks and cattle. We mentioned already that Abraham and Lot separated, on account of a strife between the keepers of their cattle, when Lot chose the plains of Jordan, because they were well-watered, and fit for feeding flocks and cattle. It would appear, that there were cities, and many inhabitants in those parts, before that Abraham and Lot came into that country ; and history informs us that they were very wicked. All rich countries, where there are many means of luxury, in process of time turn wicked and debauched. The necessities of life are good, but an abundance of superfluity always turn badly out. Virtue and self-denial are seldom conspicuous, when luxury comes to a great height. If nations intended to live virtuous, and according to nature, they ought to keep at a distance from those things which tend to corrupt the mind. If a people meant only to be brave, they should guard against importing luxuries. Julius Cæsar imputes the bravery of the ancient *Belgæ*, or *Dutch*, to the simplicity of their manners ; because, “ they had “ no communication with the merchants who imported those articles that corrupt the mind *.”

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* Horum omnium fortissimi sunt Belgæ ; propterea, quod a cultu atque humanitate provinciæ longissime absunt, minimeque ad eos mercatores saepe comitant, atque ea, quæ ad effeminandos animos pertinent, important.

Where there is a great abundance of riches, and other articles of luxury, there will be need of strict laws, and an exact police, to keep society in a proper ballance. In the early periods of the world we are ready to conceive that the people were ignorant, barbarous, and rude; but this is a mistake; for the greatest of crimes, and the worst of morals, have chiefly abounded in polite nations. People must not be accounted ignorant, however wicked they may be, who are skilled in architecture, and can build cities. The history of the Assyrians, Babylonians, Greeks, and Romans, and I should have mentioned the Persians, does not shew that they were ignorant, but it declares that they were very wicked. I make no doubt but the inhabitants of Sodom and Gomorrah were a very polite and refined people; for they were so very like the well-bred people among ourselves in their manners, that I cannot think otherwise concerning them. Those who look upon them as deficient of politeness, are greatly mistaken, they seem to have gone a little farther than Lord Chesterfield has done in his letters to his son; but those who pursue his Lordship's plan, and principles of politeness, will, in a short time overtake the men of Sodom. A nation may be very much in the *ton* of politeness, and be very wicked.

The prophet Ezekiel informs us of the sources of the wickedness of Sodom and Gomorrah. *Behold, this was the iniquity of thy sister Sodom; pridefulness of bread, and abundance of idleness were in her, and her daughters, neither did she strengthen*
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the hands of the poor and needy *. Haughtiness of disposition proceeded from fulness of bread, and riches produced idleness; but, in the midst of all that idleness and fulness of bread, there were plenty of poor, and persons who would have been glad of the crumbs, of the rest's superfluity. It seldom happens, that the number of poor decrease with national riches; for pride and idleness keep pace with wealth, and will always find abundance of methods of devouring riches. In the whole history of Israel we never find the people poorer than in the days of Solomon, when gold was as plenty as sycamore trees, or like the stones in the street; but then, one man destroyed as much upon his wives and horses, as would have maintained some hundreds of thousands of poor people. Solomon was posting fast towards Sodom before he died, and, if Providence had not taken him away in proper time, it is hard to tell where he would have ended. It is well known, that in the days of his son there were Sodomites in the land, that did after the abominations of the people that had been cast out before them †.

We are not to suppose that Sodom and Gomorrah came to an height of wickedness at once; people generally increase in wickedness by degrees. Depravity of manners come on insensibly at first, but, like Horace's description of death, it proceeds faster, till every step becomes more and more visible, and sin is committed without any shame. That part of the character of the Sodomites, that they did

* Ezek. xvi. 49.

† 1 Kings, xiv. 24.

did not relieve the poor and needy, is not to be understood as if they gave them nothing; they only did not relieve them. They wanted to keep them in a state of indigent dependence, and were not despoiled to emancipate them from the bondage of their poverty. There is very little merit in a rich people, only giving the poor as much as will keep them alive; there is little difference between this and casting them into prison. A righteous people will do better than either of these. They will *make the poor glad*, and *make the heart of the widow to rejoice*, by setting them free from their oppression. In countries like Sodom, the revenues, provided for the poor, are often spent in covering, or gratifying the lusts of the rich, and frequently the receptacles of the indigent, are filled with such as the oppression or debauchery of the rich and wealthy have prepared for that situation. It is no uncommon thing in such wicked nations, to find the poor dirty apartments, appointed for the indigent, filled with the spawn of a country! ***** or the first man in a city. In Sodom no better things could be expected,—where the chief magistrate of the city either practised all the sins that the rest did, or did not execute the laws against them. There is nothing more becoming the rulers of towns and cities, than to take care that the weights and measures by which commodities are sold, be *just* and *equal*. If this is neglected, the poor will suffer in the first place. In Sodom we may well suppose, that the chief magistrate of the city would have other things to mind. The adjustment of *balls*, and the regulation of *card assemblies*, would come more under his

his cognizance, than the inspection of *weights and measures*. I would not have my audience to suppose that the magistrates of Sodom were ignorant of *masquerades, assemblies, balls, and fete champetres*. It would be ridiculous to suppose it. They could scarcely have come to the height of wickedness without them. These are the paths to preferment in the kingdoms of this world, and of Satan; in these the fine and the polite are dandled by the hands of pleasure, and lulled into security in the embraces of wantonness. They know not *till a dart strike through their livers, and they go down to the chambers of death*.

Sin appears to have been very universal in Sodom. There were not *ten righteous persons in it*. Had only the great and wealthy been sinners, it might have been spared. The Lord declares that if he had found ten righteous persons in it, he would have spared it. He says nothing of their rank, for a poor man is as much esteemed in the sight of God as a rich one, when he is righteous. One might have expected some old pious matron, or some grey headed old sober men, in such a city as Sodom. Some few scores of considerate persons, who saw the evil day a far off, and were endeavouring to eschew it. But, except Lot, alas! there was none. The old men, though they could not sin as they had done, for want of strength, had still their old inclinations, and wished well to iniquity; the old women were still in their hearts rakes, and reflected with pleasure on their old abominations. The youth, and the middle

dle aged were mad, and scampered through all the filth of wickedness to their own destruction.

When *the Lord* came down in the character of *an angel*, to view the city, he would willingly have found *forty and five righteous persons in it*. But they were not to be found. All ranks were sunk in wickedness. It might have been expected there would have been soon sober and Godly shopkeepers, who, as they earned their bread by industry, would have had as much virtue, as to have *remembered their creator*.—Nay, but the tradesmen kept mistresses, and lodged fornication in their own houses, and the clerks beyond the counter imitated their masters. The very stripling, who had not yet attained to the age and strength of a man, became emasculated by lasciviousness, till he lost all relish for ordinary wickedness, and longed for some new device to propagate pleasure. Ah Sodom! had the fire and brimstone consumed the whole of thy offspring, and had the lake *Asphalites* swallowed up all thy progeny, the world would have been happy without them, and might have escaped divine judgment. But thy cursed abominations have overspread the world, and even crept into some *Christian nations*. Even in places, which we *dare not mention*, thy offspring are to be found.

When wickedness was gradually encreasing in Sodom, security encreased also; for there are none more secure than those whom sin lulls asleep. Lot being vexed with their filthiness, warned them of their danger; but they regarded him not. They probably considered him as some old stiff formal enthusiast, and, perhaps, called him *hypocrite*; which

which is the ordinary stile of profligates, when they speak of sober men. To tell them of the anger and wrath of God against sin and sinners, would afford them a good laugh. Wicked men seldom think upon subjects of this sort. Such was the security of this profane people, that when the angels came to Lot's house, they wanted to abuse them. When men become hardened in wickedness, they stick at nothing. David says, *they set their face against the very heavens with blasphemy.*

Lot maintained his integrity in the midst of a wicked people. He certainly did not know their character before he chose that place of residence, otherwise he would surely never have taken up his abode there. The apostle tells us, *they vexed his holy soul with their filthy conversation.* It is not to be expected, that people, that were so far gone in wickedness as the Sodomites, would have a very savoury conversation. We may easily conjecture, from what we sometimes hear from some of the refined geniuses of the age, what sort of conversation Lot would be plagued with. All the *dirty expletives* of *bagnios* and *brothels* would be common; and to such a sober man as Lot, they would be very disagreeable. It was much, that Lot was not infected with their filthy communication! it required a great steadiness of virtue, and a large share of divine assistance, to stand in such an evil day, and among such a wicked people. This friend of Abraham was a singular man, and stood single in Sodom. There are few that would have been able to have supported such a singularity. Many, in better times, are ashamed to differ from the bulk

of mankind for fear of shame and reproach; they will rather join in sin than be thought singular.

Lot found mercy at the hand of God, to support a singular character, and for this, he is rendered famous, in both the Old and New Testament.—There is no other way of escaping a common calamity, but by keeping as clear as possible of the sins that are the cause of it, for all those that mingle with wicked men in the practice of their vices, will be mingled with them when judgment comes against them. The history of the flood had given Lot a warning, and it was happy for him that he took it. It is manifest from the character of Lot, that a man may do his best, and yet not succeed with his own friends. *His sons-in-law laughed him to scorn, and he seemed to them as one that mocked.* When a people turn hardened in sin they discover their perversity, by making a jest of every thing that is serious, sober, or religious.

Perhaps Lot did not expect the destruction of Sodom so soon, though he feared that it would be destroyed. He would, no doubt, be surprized when he found, that the men whom he entertained were angels; this put him beyond all doubt of the issue of this affair. Good men, in ancient times, were remarkable for hospitality; this appears to have been an illustrious part of Lot's character. In those times the practice of inns and caravanfaries were not in use. If strangers were not invited into the house of private persons, they were obliged to lie in the street. But *wise, good, and prudent* men were always careful to make up that defect, by their hospitality; thus did Abraham, and thus did Lot.

Lot. The angel who came with a commission to destroy Sodom had orders to save Lot, and they found him sitting in the gate of the city. When he saw them he took them for *men*, and invited them kindly to lodge at his house, which after some reluctance they did, and were entertained by him. It is something strange how *angels* disposed of food; for the bodies which they assumed, for a temporary occasion, could have no necessity for any nourishment. This is supposed, but does not amount to a certainty. It must be left among the desiderata in divinity. Be this as it may, Lot made them a *feast*, and entertained them kindly. It was the last feast he had in Sodom.

It is very amazing that as men have so many instances of the execution of divine judgments upon wicked people; that they should not, when they see the same wickedness abound, take warning, and reform their conduct and behaviour. It was not long since the world had been destroyed by a general deluge, for the wickedness of those who lived in it; and it is not certain if *Shem*, who was in the ark with *Noah*, was as yet dead.—The men of Sodom, if they had but thought at all, might have remembered, that the world was destroyed on account of such enormous wickedness, as they were every day committing. But neither former judgments, nor Lot's exhortations, had any influence upon that abandoned generation, of wicked men. There are *two* sorts of sinners that *seldom*, or *never*, are reformed, by any means whatsoever; and these are such as are become *slaves to avarice*, or *slaves to lasciviousness*. The men of Sodom are an instances

the one, and the inhabitants of *Tyre* of the other. But common observation might serve us concerning this remark; for it is seldom seen in experience, that a man given to pleasure, gives over till his strength fails him, and often the inclination remains when the strength to fulfil the desire is gone. And covetousness instead of declining with age, generally grows upon men to the very last. When lusts are strengthened by habit and custom, let them be ever so unnatural, they become necessary, and those who are addicted to them, become perfect slaves. The *heroes of Paphos* have had many apologists; they consider their desires to be natural, and the gratification to be innocent. But they forget that divine Providence has provided lawful means for to gratify natural desires. They also do not consider that by not making use of the means that divine authority hath provided, but transgressing divine mandates, that God gives them up like natural brute beasts, to fulfil their own lusts, till they differ nothing in character from *goats or satyrs*.

The best thing for restraining inordinate affections, is to cultivate in the mind an habitual sense of the presence of God. This appears to have been totally removed from the men of Sodom,—the fear of God was not before their eyes.—But I must now come to the catastrophe of this wicked people, and a dreadful one it is; the like was not before, and the like thereof has not been since,

There is reason to conclude, that when the angels told Lot their message, that it would spoil the festivity that he intended. And indeed the men of the town would have done it effectually, had not the

the angels smitten them with giddiness, or blindness, that they were obliged to grope in the dark. We shall pass over this part of the scene in silence which happened at the door of Lot's house, and bury in oblivion the intention of these wretched sinners. It is enough to say that they were restrained, and Lot and his family brought innocent out of *Sodom*.

It is not very probable that Lot would sleep sound that night; the thoughts of the morning would certainly spoil his slumbers. His concern for his friends and neighbours, with whom he had for some time resided, and the thoughts of so many men and women being so near their latter end, without so much as dreaming of it; and above all their dying in their sins, would, no doubt, work upon his generous mind, and make this an uneasy night to the friend of Abraham. He knew their ruin was determined, and all intercession was vain. *The things that belonged to their peace were now hid from their eyes.* The morning was to determine their fate, and the hours were fast passing away; every moment brought the fatal stroke nearer.—Who can think upon this night without trembling? Who can contemplate the morning without horror? This night, which Lot passed in sorrow and awful apprehensions, the men of Sodom probably spent in rioting and drunkenness, chambering and wantonness. Luke, in his gospel, informs us how they were employed. *They eat, they drank, they bought, they sold, they planted, they builded.* But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. We may

may easily conceive, from what they designed in the evening to have done in Lot's house, that they would not spend the night in any holy exercises. Perhaps there might be some BALL or ROUTE going on, where all the people of fashion in Sodom, would be up till four o'clock in the morning; about the very time, *probably*, that Lot was making haste out of Sodom. There is no question, if he happened to take his last farewell of them, that they would laugh at his folly, and mark him down for a *lunatic*. It is said, that *when Lot entered Zoar, the sun was up upon the earth*; whether he shone *clear* or not, I will not say, yet it is highly probable, that he took his last peep at Sodom and Gomorrah, and thence adieu. It was the last time that ever the sun shone upon those sinful cities. It is natural to suppose, as planting and building were going briskly on in Sodom, and Gomorrah, that some of the wicked proprietors of those villas and parks, might be taking a morning's view of their works and work-men, congratulating themselves in expectation of the pleasure they would have, when all was finished. Some young heir, with his *Dulcinea*, or the partner of his crimes, would possibly be taking a morning walk to wear of the sensations of insipid pleasure, turned disgustful by too frequent repetition,—when lo! the clouds began to gather, and sable darkness overspread the skies,—the sun withdraws his countenance, and the morning turns into night,—dreadful peals of thunder rent the clouds, and liquid brimstone powers down like water spouts.—They run, but whether can they fly,—all nature is convulsed, the clouds roar, the earth trembles, the lightnings flash, and
streams

streams of fire run along the ground,—the buildings tumble down, the plantations blaze in one flame, and all things go to wreck. Those who had been late up, pursuing the usual riot of the times, were now in their beds resting their nerves—But ah! what an awaking? to be choaked with fire and brimstone, and to taste hell even in the body! Instructions were vain, warnings were vain,—and now, repentance is as vain, and salvation is far away.—What cries and shrieks of men, women, and children, at every gush of liquid sulphur that came into their houses; but their cries could avail nothing, the day of their visitation was come, and they must now answer for their deeds. If any think I paint too strong, let them only imagine themselves upon the spot, and they will be persuaded that the colours are not overcharged. It is not in the power of language to describe the horror that must have seized the inhabitants of that guilty country. *The fair and delicate lady*, who was afraid to set her foot upon the street, for fear of *disordering her dress*, must now share the same fate with the flattern, whose company she despised. Poor and rich are now alike, like kings when they are in the grave, there is no difference between them and other men. I make no question, that there were many *fine* men and women in Sodom, that would, in our own times, have passed for very good sort of people: they were only guilty of following their desires which some people call natural. But they were rich, and on that account would have found both friends and respect. *The ways of the Almighty are not like our ways, nor are his thoughts like ours*; those that desire to
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enjoy his favour, *must walk in his ways and keep his testimonies*. We never read of a righteous nation that was destroyed, nor men keeping his testimonies punished. But all the nations of the world, who have lived in sin, and have practised oppression, have in the end come to nothing.

What were the physical causes of this catastrophe, the scripture tells us were *fire and brimstone*; but the moral reasons were *the sins of the people*, and *the jealousy of God*. Fire and brimstone could not have destroyed Sodom without a divine interposition; and where there is a divine command, one thing will destroy a nation as well as another.—Were all degrees of persons to read the scriptures with care, the description given therein of the downfall of wicked men, and nations, would certainly alarm them. There are certainly some who do not read, or do not believe, what the Almighty has said, otherwise they could never behave as they do. They live as if there were no God, and in practice say, *our tongues are our own, who is Lord over us?* There has been a time, even in our own country, when some regard was paid to the *will and character of the Almighty*, but these days seem to be gone, and even the sober are scarcely as circumspect as the wicked were then. What will be the end? the Almighty only can tell. The clouds gather thick, and we have reason to fear that a storm is at hand. Some may imagine, that I transgress the laws of politeness by surmises of this sort, and intend to put people in *fear* when there is no occasion. But if every man will gravely consider himself, and view the state of
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society, he will be obliged to confess, that there is an uncommon depravity prevailing among all ranks.

We have now lost sight of Lot, since he entered Zoar, and must again return and enquire how he settled. After he went out of Sodom, he lost his wife. There was an express commandment given by the angel, that they were not *to look behind them*. What was the reason of this precept is not easy to tell.—It is plain that Lot's wife transgressed it, and suffered for it. She was turned into *a pillar of salt*. This was a sudden and strange *shock of electricity* indeed. This phenomenon has afforded matter of speculation to the critics, while infidels have passed their jests upon it, as a thing both impossible and incredible.

That which happened to Lot's wife was a punishment of some offence, and can hardly be called in question by those who admit the fact. The evangelist Luke seems to hint, that her crime was an excessive love of worldly things; for when our Saviour is exhorting the Jews, when their calamity was to happen, he advises them *not to return to fetch what they had left*, and bids them *remember Lot's wife*.—Which words seem to hint, that her crime was an anxious desire of some things she had left behind her. The command of the angels was express, for them, *not to look behind them*; and those angels acted by divine authority, which Lot's wife might easily have perceived, from their actions the night before, while they were in Sodom. We must therefore consider the moral reason of this transgression, to have been disobedience to the divine commandment. The text says, she looked from behind him. It

It does not say how far she was behind ; according to the suddenness of the storm, and the nearness of Zoar to Sodom, neither Lot, nor any of his family, would have any time to spare, and if she lagged behind, within the reach of the storm, she could not escape what befel her.

But how this storm should have turned her into a pillar, or statue of salt, is the question ? The effects of thunder and lightening, and the whole theory of electricity, are indeed marvellous. They have as yet baffled the utmost stretches of philosophical *acumen*. The effects are visible, but the causes lie hid, and have never been accounted for. That the characters of bodies may be changed *from soft to hard*, and *from hard to soft*, is indisputable ; and, so far as this falls within the rules of art, all will admit thereof. But what is all art, but some arrangement of the powers in nature, which were in it before such an arrangement. If, by increasing the quantity of powers, and wisely disposing their proportions, greater effects may be produced, what must we conclude will be the case, when they are carried beyond all the degrees of science that have yet been discovered ? That such a convulsion in the *various elements* might produce *such effects* as this upon bodies, without any *miracle*, is not to be *reasonably called in question* ; and, as this fact is so well attested, to deny it argues an high degree of scepticism. *Josephus* says, that he saw Lot's wife in the form of a *metallic statue*. *Burchard* says, he also saw this statue, standing between the *mountains of Engeddi* and the *dead sea*. Those who read *Pliny's Natural History*, *Solinus*, *Isidorus*,
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and *Aulus Gellius*, will find accounts of transformations as *strange* as that of *Lot's wife*.

That the whole of this country was destroyed by a storm of thunder and lightening seems beyond dispute. The character of fire and brimstone is very applicable to thunder, because sulphur is one of the causes of the phenomenon of thunder and lightening, as has been often discovered by the smell of creatures that have been killed by lightning. As Sodom and Gomorrah were places where there was much *pitch* and *bitumen*, it is easy to imagine, that when the liquid sulphur which came down *from above*, mingled with the sulphur and bitumen that were in the earth, that it would kindle them into actual fire, which would rage with great fury. The whole seems to have been a *dreadful storm of lightening*, and an *awful earthquake*, which shook the earth, made the ground subside, and the waters under the earth gush out, and cover the whole cities of the plain. This country is now a lake that is well known, and needs no description; it is unnavigable, nor does any fish live in it; and it is said that birds cannot fly over it, on account of the steams of sulphur that arise out of it. Sodom and Gomorrah are lasting monuments of the righteous judgments of God against every wicked people, and ought to be a warning to all nations to the end of the world. When sin comes to a great height, the Almighty will not suffer it to pass unpunished.

I shall conclude this discourse, by observing, that all good men, all Christians should endeavour to guard against *fleshly lust that war against the soul*. Nothing sooner wears away a sense of God and re-

ligion from the mind than the indulging of carnal appetites. The temples of the Holy Ghost must not be joined to harlots, otherwise *he will not dwell in them*. The apostle commands believers to lay aside *all filthiness of the flesh and spirit*, and exhorts them *to be perfect in holiness in the fear of the Lord*. In proportion as the *lusts of the flesh prevail, inclinations for godliness decay*; and you will generally see that men of lascivious dispositions and practices have seldom any inclination for religious exercises.

To the younger part of my audience I would offer this advice,—that they be careful to guard against the first propensities to impurity, and shun all companies where their virtue is in danger. Beware of throwing yourself in the way of temptation, and shun all appearance of evil. When once men begin the practice of vice, it is not so easy to give it over; like prostitutes who have once lost their virtue, they proceed, by imagining they are as bad as they can be. Solomon has given a lively description of an inconsiderate young man, set forth in the most elegant manner. It is in the seventh chapter of *his Proverbs*, which you may read at your leisure. It is dictated by *divine wisdom*, and is worthy the perusal of all young persons. One thing, which tends much to prevent many errors, and ought to be carefully attended to, is, the earnest practice of religious duties. Those exercises of the mind that immediately relate to God, have a natural tendency to beget an aversion to sin; a person with a lively idea of God in his mind, will scarcely be so daring as to rush headlong into iniquity.

quity. There is an appointment of God, which is *prayer*, that is of great service in restraining unruly passions and appetites ; for though prayer in itself has no efficacy, yet, as it is a divine ordinance, and hath promises annexed to it, it will be found as a mean to answer this end of preventing sin. Consider that you have all immortal souls, and are all accountable for your actions. Remember that time flies swiftly away, and death will soon approach—judgment will follow after. Christ will sit upon the throne of his glory to judge the world, and you must be present before him. No excuses will then avail,—no apologies for sin will be admitted. The conviction will be direct, and every one will acknowledge the justness of the witness. It will be an alarming thing to many, when they see the Son of Man come in the clouds of heaven, with all his holy angels with him. What will become of the men of Sodom then? What will become of the people of some other parts of the world, who have imitated them in their vices? Truly, this will be a sad day to all those who have lived and died in sin. We are ready to put it far away, but it hastens fast, and will come speedily. Were it not, that I perceive that there are many who live, as if all that is said concerning the coming of Christ, in scripture, were fables and fiction, I should not insist so much upon this point on this occasion. The people in Sodom were abundantly infidel concerning the destruction which Lot warned them of; and, even when they saw him escaping for his life, instead of believing that there was any truth in what he said, he appeared to them as one that mocked. But they
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met with a sad surprize in a few hours time. I make no question but there are some, in this large audience, who think that I have taken a great deal of needless trouble, in pointing out things which they imagine will never happen; but, suppose that this should really be the case, no person will suffer an injury by paying regard to them; they are at least entirely innocent. But, upon supposition that they all should happen to be true, in what a situation must some of you be in. Ah! what horror at the sight of the *bright cloud—the throne, and him that sits upon it!* How amazing will it be to see all the elements melting with fervent heat?—The burning of Sodom was but like a flash of lightening to this. That was a *local* conflagration, but this will be *universal*; *all this system of things* shall be burnt up;—yea, even the *living bodies* of those that are upon the earth at that time shall feel the effects of this dreadful day. The apostle informs us, that all men *shall not die, but they shall*, at that day, *be all changed, in a moment, in the twinkling of an eye.* Truly, all the effects of electricity that you ever saw were mere trifles to this; all the connoisseurs, and adepts in the knowledge of *electrical aura* will be confounded at this amazing shock, which will, in the twinkling of an eye, turn both living and dead bodies into a spiritual nature, different from what we can presently conceive. But all this would not be horrible, provided there was no guilt,—or no judgment.—But the *righteous Judge will erect his throne*, and *good and bad shall be called before him, to receive the sentence according to the deeds done in the body, whether they be good, or whether they*

they be evil. Now, all characters shall be truly and really investigated, and all persons appear in their true colours. There are many fictitious characters at present in the world, which are like whited sepulchres, full of rottenness, that lie undiscovered, or rather covered with the varnish of a profession of godliness, that then will be exposed and laid open in the most visible manner; for, at this day, all the works of darkness shall be brought to light. *God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* In a word, we shall every one of us be present, and stand in our lot at that day;—you and I, and every individual here, or elsewhere, must, at that appointed day, make our appearance.—This will be the GRAND ECLAIRCISSEMENT, for which, may God prepare us all. *Amen.*

END OF THE FIRST VOLUME.